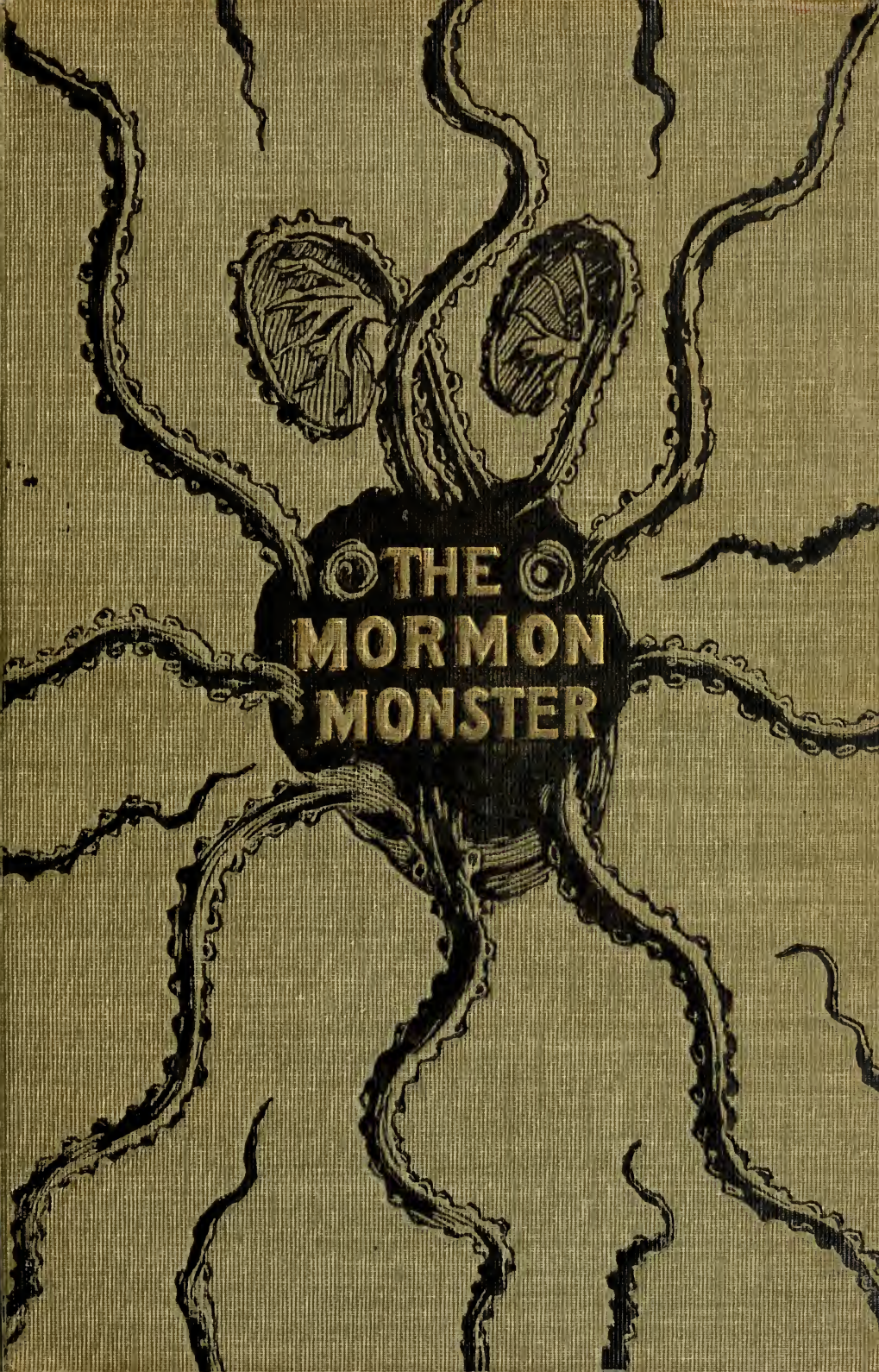
THE
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Brigham Young

The MORMON MONSTER

OR, THE STORY OF MORMONISM

EMBRACING

THE HISTORY OF MORMONISM
MORMONISM AS A RELIGIOUS SYSTEM
MORMONISM AS A SOCIAL SYSTEM
MORMONISM AS A POLITICAL SYSTEM

WITH A

Full Discussion of the Subject of Polygamy

BY

EDGAR E. FOLK, A.M., D.D.
Editor of the "Baptist and Reflector," Nashville, Tenn.

WITH AN INTRODUCTION BY

GEORGE A. LOFTON, D.D.

Fleming H. Revell Company
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MDCCCC

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DEDICATION.

To all who love our Lord Jesus Christ in sincerity, and who believe in the purity of the Home, this volume is affectionately dedicated by

The Author.

ENDORSEMENT

Salt Lake City, Utah, Sept. 24, 1900

We have looked over the proofs of this book, and find that it is replete with important information for those who are unacquainted with the history, teachings and tendencies of Mormonism.

R. W. WAKE,
Pastor M. E. Church, Salt Lake City.

T. C. ILIFF,
Presiding Elder M. E. Church, Salt Lake City.

H. B. STEELMAN,
Pastor First Baptist Church, Salt Lake City.

WM. M. PADEN,
Pastor First Presbyterian Church, Salt Lake City.

H. H. McCREERY,
Pastor at Large, Utah Presbytery.

PREFACE.

In the preparation of the following volume I have sought information from every source possible. Among the books consulted were: The Bible, "The Book of Mormon," "The Doctrine and Covenants," "The Pearl of Great Price" (All of these are claimed by the Mormons as their sacred books): "The Articles of Faith," by J. E. Talmage; "The Gospel," "Outlines of Ecclesiastical History," and "New Witness for God," by B. H. Roberts; "Key to Theology," by Parley P. Pratt; "Mormon Doctrine," by C. W. Penrose; "Catechism for Children," by John Jaques; "Rocky Mountain Saints," by T. B. H. Stenhouse; "An Englishwoman in Utah," by Mrs. T. B. H. Stenhouse; "Mormon Portraits," by Dr. W. Wyl; "The Golden Bible," by M. T. Lamb; "The Book of Mormon," by S. J. S. Davis; "Pen Pictures of Mormonism," by M. L. Oswalt; "Mormon Doctrine of God and Heaven," by A. C. Osborn; "Some Latter Day Religions," by G. H. Combs; various tracts published by the League for Social Service and others too numerous to mention. Besides these I have made use also of articles in "The Salt Lake Herald," "The Salt Lake Tribune," "The Deseret Evening News," which is the official organ of the Mormon Church, "The Kinsman," and "Living Issues," all of Salt Lake City; Munsey's Magazine for June, 1900; and other articles.

I have made frequent quotations from these books, tracts and articles to give the reader a statement of the Mormon position in their own words, or to show how

others regard these people. I gratefully acknowledge my indebtedness to the writers indicated above.

I should say that the substance of these chapters was originally published in the Baptist and Reflector, and there were numerous calls for the publication of the articles in book form.

I have, however, revised and considerably enlarged them in preparing them for publication in this more permanent form.

May God's blessings rest upon the volume.

Very truly,

EDGAR E. FOLK.

Nashville, Tenn., July 28, 1900.

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INTRODUCTION.

By Geo. A. Lofton, D. D.

The freedom of the 19th century has been prolific of religious fads, fancies and monstrosities. The preceding centuries of superstition and despotism which dominated the human conscience and enforced conformity to human creeds were productive, on the one hand, of a dead formalism, and on the other of the miseries of persecution—all in the name of orthodoxy. Millions went to the dungeon and the stake for the testimony of Jesus Christ; but the horrors of religious sterility and tyranny were largely compensated by martyr zeal and spirituality constantly kindled by suppression. The reign of light and liberty which dawned in the Reformation of the 16th Century opened the world to the truth which might have a fair field upon which to combat error; and the great floodgate of evangelical Christianity has been lifted and the tide of salvation turned upon the nations of the earth. With this great boon and blessing, however, came a flood of evils, only not so bad as the former because bereft of the power to enforce their authority. Other forms of false religion have multiplied and been propagated by the very liberty won for conscience at the hands of evangelical Christianity. Satan, who once forged physical chains for the bodies of men, knows how to break the golden bands of enlightened freedom and turn loose the demons of licentious anarchy; and there never was a period in which religious and political freedom was so prostituted, or so greatly in danger of usurpation, by false ideals of Christianity,

as the present. The demons of Spiritism, Theosophy, Christian Science, Adventism, Faith Cure, Holiness, Socialism and the like are everywhere posing in the name of Christ and Christianity; and there is nothing so false or so bad under the pretension of religion that it does not have a deluded following.

One form of these latter day developments, the worst of all, is Mormonism which, like a great Python, trails its slimy length over the vast regions of this and other countries. The title of the present volume has been rightly called: "The Mormon Monster." The religious system of Joseph Smith and Brigham Young is not only a stupendous humbug which ought to be patent to the most stupid, but it is a moral and spiritual enormity—a vicious departure from the true type of the Christian religion—an abnormal development and horrible deformity—which, though disguised in the very terms and titles of the gospel, ought to be abhorrent to the most wicked. It is ostentatiously paraded as the "Church of Jesus Christ of Latter Day Saints," established under a fraudulent revelation; and in the habiliments of pompous titles and pretentious sanctity it incarnates every unclean beast of lust, guile, falsehood, murder, despotism and spiritual wickedness in high places. It is polytheistic in theology, polygamistic in life and polypragmatic in zeal and activity; and tolerated or encouraged it engulfs religion, society and government in the deepest debauchery, superstition and despotism known to Paganism, Mohammedanism or Mediæval Papacy. Its chief cornerstone is polygamy. It reveals God as the very impersonation of anthropomorphic licentiousness. Its Christ is the redeemer of those only who are sealed in polygamous matrimony—himself being a polygamist; and its Paradise is only a

celestial harem for God and for men and women ransomed from the doom of anti-polygamous infidelity—essentially nothing more.

To be sure Mormonism preaches in the terms of gospel faith, repentance, baptism, obedience and righteousness—under the claims of regeneration, justification and holiness—in the names of Father, Son and Holy Spirit, just as we do; but these terms, claims and names mean nothing in the light of Biblical interpretation. The Bible is wholly neutralized and misapplied by supplementary revelations and teachings. Before the deceived masses the Mormon appears fairly evangelical. They know nothing of his theological definitions, nor of his underlying dogma of polygamy, and it is only from the original sources of this hideous system that the secrets of Mormonism can be learned and its designs exposed—as fully exhibited in the present volume. The ecclesiastical orthography and orthoepy of Mormonism in certain respects and for public effect are not so bad. It spells and pronounces some words correctly and often uses the same words that we do; but the theological and spiritual meaning of its terms is the language of Ashdod and not of Canaan. At its very best it is an external and superficial ritualism based upon a discursive belief and a dead repentance which depend for salvation upon baptismal remission; and internally it is theologically rotten and spiritually sterile under a false conception of God and of human depravity, the chief phase of which depravity in others, according to the Mormon creed, is anti-polygamous infidelity. Corresponding with its theological and spiritual turpitude its organism is a politico-ecclesiasticism headed by an anti-Christian priesthood, bound by a blood atonement and a Danite covenant which are in league with

hell against all personal liberty and civil government outside of itself and grounded in the polygamous degradation of the human race. If ever the government of the United States had a perilous problem on hand it is that of Mormonism; and its only remedy is to cut the Gordian knot, by prohibition of polygamy.

It is needless to say that such a work as this volume is in great demand at such a time as this. The hour has come for the rescue of manhood and womanhood from its deepest degradation under the sanctions of the most immoral religion ever yet conceived by the devil. Now or never is the time to strike the "Monster" a most deadly blow. Mormonism was never more active and aggressive. In all the States of this Union and in many of the countries of Europe its missionaries are numbered by hundreds and thousands; and if the statistical reports of Mormonism can be trusted, its growth in 1899 comparatively outstrips that of any other reilgious body. More than 60,000 were added to its ranks in the last year; and in spite of all kinds of opposition, in almost every outraged community, its missionaries continue their depredations upon our families. Though turned from many a door, or prohibited from preaching in our public buildings, they scatter their misleading literature and gain audience to individuals, or seize upon street-corner opportunities to spread their heresy. Like all new and false religions Mormonism is full of zeal, debate and proselytism; and its propagandists not infrequently gain advantage by the cry of "persecution." The great moral octopus which clutches Utah and surrounding territories is reaching out its suckered arms to every State in the Union; and nothing can so effectively cut off those arms as full and elaborate information up to date and circulated

among the masses. The present volume in popular form meets this demand of a perilous hour. It is a great contribution to the cause of truth and righteousness and so presented as to attract universal investigation.

The author of this volume is the distinguished editor of The Baptist and Reflector, of Nashville, Tenn. He is a man of scholarly attainments, of judicial ability and of lofty purpose; a gospel preacher and writer of rare capacity and experience; and he has for years devoted himself to the study of the great religious and social problems which affect the destiny of our country and Christianity. Upon the subject of Mormonism he is an especial authority, having devoted much study and labor to the question, not only by reading and observation at home, but by personal contact with the vital center of Mormon life and activity. With a view to the present volume Dr. Folk spent sometime in Utah and the West; and with his well-known conservatism as a judicial investigator, the public can safely trust his utterances upon this subject. Having a long personal acquaintance with the author and having read the published articles which constitute the body of this work, the writer takes great pleasure in thus contributing to the introduction and circulation of a volume which ought to be in the hand of every Christian and American who loves religious and political liberty and who represents the manhood or the womanhood of this generation. As a critical and historical production it is a high compliment to the author's ability; and all who write on the subject for the future, pro or con, will have to reckon with this book. It is a valuable contribution to the literature of the day; and may God's richest blessing be upon the author and his work.

Nashville, Tenn., July 26, 1900.

THE ANGEL MARONI,

THE FIGURE THAT CROWNS THE TOPMOST PINNACLE OF THE MORMON TEMPLE.

The Mormon Monster.

CHAPTER I.

INTRODUCTORY.

There are several plague spots upon our national body politic. One of these is the saloon, which is the upas tree of our civilization, the greatest curse which could befall a people.

But one of the most terrible of the plague spots is what is known as Mormonism. This is a travesty upon the name of religion, a stench in the nostrils of decency, a constantly running sore, an immense octopus reaching out its slimy tentacles and seeking to seize hold upon our religious, social and political institutions, an ugly and misshapen monster. This is not so bad as the saloon, only because it is not so widely extended. But where it exists its influence is even more baneful than that of the saloon, because touching more lives with its deadly hand.

For sometime Mormonism gave considerable trouble to the people of this country. Then it seemed to be brought under control, and it was hoped that the sore might be healed, or the system left to perish of its own rottenness. But recently there has been a revival of Mormonism.

The election to Congress from Utah in 1898 of a Mormon elder, Brigham H. Roberts, who was known to

be living with at least three wives, suddenly brought the subject of Mormonism into national prominence again.

Contemporary with the agitation as to whether he should be seated, and as if to manufacture public sentiment and influence legislation in his favor, Mormon missionaries were sent everywhere. There are now about 2,000 of them laboring in different parts of the world. About 500 are laboring in the South, with headquarters in Chattanooga, Tenn., where they have what they call their propaganda. They are very zealous.

They are going two and two into every county in the South and into every home where they can gain admittance, and seeking at least to leave their literature. Two of them came to my home on June 30, 1899. They did not get farther than the door. They are coming to *your* home, if they have not already been there. They are sleek and slick, insidious and insinuating.

Now who are these Mormons? Where do they come from? What do they represent? What is their belief? Why are they here? How shall we treat them? These are questions which occur to every one to whose home they come or who anticipates their coming. A great many people, knowing little about them, are really a good deal troubled as to what they should do with these Mormons. In my capacity as editor of the Baptist and Reflector I decided to write a few articles upon the subject of Mormonism to give our people information.

By way of preparation I re-read several tracts on the subject. These whetted my appetite for more information and I got some books and read them. These increased my interest still more. I sent to Salt Lake City and got other books. The subject was growing on me. I then decided to go to Salt Lake City and see for myself

this strange people and find out whether the things I had read about them were true and what kind of people they were, anyhow. I went last November. I spent nearly two weeks in Salt Lake City. This may not seem a very long time. But remember, I had been studying the subject from books for five months before going. My purpose as I said was especially to see from personal observation on the ground whether the things told in the books were really true and also to study the social conditions existing there. For this purpose two weeks was long enough time.

With letters of introduction to a number of prominent citizens of Salt Lake City, I had exceptional opportunities for information as to Mormonism. I moved quietly among all classes of people—Mormons, ex-Mormons and non-Mormons. I sought information from every source possible. I made it a special point to talk with every Mormon I could, to learn from their own lips what they really believed. I talked with all grades, from President Snow down to a bootblack.* I went to their Tabernacle services, to their Sunday School, their ward meetings, their stores, their offices.

For these reasons I think I have some information upon the subject of Mormonism and am somewhat prepared to answer the questions with reference to Mormons which were asked above. This I shall try to do fully, and I trust to the satisfaction of every one—except, perhaps, the Mormons. If any one should think that some things in the book are hardly suitable for publication, I have only to say that I gave the facts as I found them. I thought it best to do so in order that the reader might be able to see Mormonism in all of its hideousness. If when I went down into the pool of

*An account of my futile attempt to interview President Snow is given on page 236.

Mormonism I brought up some mud, please remember that it was not my mud. I shall discuss the subject under the following general heads:

I. The history of Mormonism.

II. Mormonism as a religious system.

III. Mormonism as a social system.

IV. Mormonism as a political system.

Meanwhile it will be of interest to give the Mormon articles of faith, as contained in the tracts which these Mormon missionaries are leaving at every house where they will be received:

ARTICLES OF FAITH

of the

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

---

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

These articles of faith look innocent enough on the surface. But as a matter of fact some of the principal articles do not mean what they appear to say, but quite the opposite.

But I shall discuss them more fully later on.

CHAPTER II.

ITS HISTORY—THE ORIGIN—SIDNEY RIGDON —JOSEPH SMITH, JR.—THE BOOK OF MORMON.

I cannot undertake to write a detailed history of Mormonism. To do so would require a volume. I can only give a general outline of it as a foundation for a more intelligent discussion of the system.

The history of Mormonism forms one of the strangest and most romantic chapters in our American history. Says Mr. George Hamilton Combs, in that excellent book recently published by the Fleming H. Revell Co., "Some Latter Day Religions":

"For *climacteric comicality* Mormonism should be awarded the palm. Its romancing is refreshing in its very audaciousness. Jules Verne dreaming is here eclipsed. Baron Munchausen marvels seem commonplace. Of absurdities Pelions are piled upon Ossas, but the pile rises ever higher. Untruth was never more picturesque. From first to last the history of this cult is dramatic and spectacular. One feels that he has stumbled upon a scene in the Arabian Nights, rather than upon a sober chapter of a real religion.

"Yet Mormonism is to be reckoned with. It takes itself seriously. Upon most transparent frauds it would yet build an enduring temple. It has the evangelistic spirit. Its emissaries are spread over all the world. They win converts; the religion grows. This ism is being felt in the councils of the nation, is adding gravity to our political problems, concerns, and deeply, every

defender of our political institutions, as well as the lovers of our Lord."

In the early part of this century, before the days of railroads, telegraphs and telephones, the new frontier of our country lay between the Allegheny Mountains and the Mississippi River, and stretched from Canada to the Gulf.

People rushed into this region then as they did into California in 1849, or into the Klondike recently. They were full of the spirit of adventure and ready to take up with any new thing.

There were a few godly preachers among them, but the increasing demand for preaching gave rise to the camp meeting. Great excitement prevailed. Religious emotions expressed themselves in the strange phenomenon called the jerks. People would jerk back and forth, shout, dance, sing, laugh and cry in the most violent and uncontrollable manner. New and strange sects sprang into existence. Some died early; others have remained until this day.

Among these is Mormonism, which is a direct product of those times. Two young men were thrown to the surface during that period. One was

SIDNEY RIGDON.

He had been a Baptist preacher, but disappointed in leadership among the Baptists, he had joined the Campbellites. But offending them by his "restless disposition and cunning methods," he became pastor of an independent church in Pittsburg, Pa. While there he made the book-store of Patterson & Lamdin a place of frequent resort.

Among the manuscripts in the store was a novel written by Solomon Spaulding. Spaulding had been a Pres-

byterian preacher. He was a sort of harmless ne'er-do-well. He had failed at everything, and to recover his fortunes he concluded to try his hand at literature. His curiosity was excited by the Indian mounds in that country, which were attracting considerable attention. So he based his story on these mounds. He called it "The Manuscript Found." He claimed to have found a manuscript in one of the mounds which explained their existence and also the existence of the inhabitants of North and South America. He said that a party under the leadership of Jared came from the old world after the confusion of tongues at the tower of Babel and settled in South America. Many years after a party came from Jerusalem in the first year of the reign of Zedekiah, the last of the Kings of Judah, and settled in the Southern part of North America. Eleven years after another party wandered forth and settled in the Northern part of South America. They wrote out on plates their history and buried it under one of these mounds, and he had got possession of it and so wrote their history. It was a very pretty story and would have made an interesting novel. Mr. Spaulding read it over to a number of persons, but he died without having the book published.

Mr. Rigdon became deeply interested in this novel, and according to abundant and indisputable testimony which I shall give later* he copied it and changed it by introducing many passages of Scripture so as to make it appear to be a revelation from God. He left Pittsburg and went Westward, preaching that the latter days were at hand, and that God was about to reveal new truth to his chosen few. He organized a church near Mentor, Ohio, to which he preached. So much for Mr. Rigdon at present.

* See Appendix B, Page 307.

The other young man thrown to the surface was

JOSEPH SMITH, JR.

He was born in Sharon, Vermont, Dec. 23, 1805. His family was poor and shiftless. His father was a kind of vagabond, selling blessings at $3.00 each. His mother was a fortune teller. One who knew her well describes her as follows: "She looked very vulgar. She was full of low cunning; no trick was too mean for her to make a little money. You could not believe a word of what she said. * * * Everybody's opinion of her was that she was a thorough liar." Both parents were ignorant and superstitious. It is said that "lying was as natural to them as drinking water."

They became followers of a Mr. Wingate, who claimed to be able, by the use of an instrument called "St. John's Rod," to discover gold, silver, currents of water under ground and medicinal roots and herbs, and to cure all kinds of diseases. His disciples talked much about the "Lost Ten Tribes of Israel," and promised a gathering of the people of God and a "Latter Day Glory," far exceeding the glory of former days.

The whole movement proved to be a swindle. The leader was arrested and the movement failed. *The birth of Joseph Smith occurred when this movement was at its height, and while his mother was a member of it.*

Ten years later his parents moved to Palmyra, N. Y., and four years afterward to Manchester, in the same county. He grew up in a home without refinement. His parents were illiterate, and intemperate. In addition to health and strength he had an active mind and a vivid imagination. Being without school advantages, he followed his own crude ideas. He was fascinated with the adventures of Captain Kidd, and with some young friends

he would hunt at night for buried money in the fields about his father's house. He is said to have had a religious turn of mind, and during a revival he was exercised very deeply on the subject. His imagination, his superstitions and his religious excitement combined to create wonderful visions in his untutored mind.

At the age of about fifteen he began, as he claimed, to see visions and dream dreams. These experiences continued through seven years, four of which he spent away from home, seeking employment in Pennsylvania and elsewhere. His visions attracted attention. The newspapers began to talk about him.

Sidney Rigdon read what they said. It seemed to him that here was a fine opportunity to get Spaulding's Manuscript, as emended by himself, published in such a way as to secure a hearing and be successful. Spaulding claimed that his manuscript was found in a mound. Smith was a mound-digger and a seer of visions. He would get him to have a vision about finding a manuscript in a mound and would then publish it.

So Rigdon visited Smith, induced him to marry a lady who was under Rigdon's influence—he had to run away with her—and soon after proposed his scheme, to which the romantic Smith readily agreed. The marriage took place Jan. 18, 1827. On Sept. 22d, of that year, Smith professed to have made his great discovery. He said that he was told in dreams and visions that he was chosen of the Lord to be a great prophet to restore the gospel which had been taken from the world many centuries ago; that an angel came to his room at midnight, awoke him and read to him five chapters of the Bible and afterwards took him to a hill which he called Cumorah. This is four miles from Palmyra, N. Y., and is

now the property of Admiral Sampson. He said the angel had told him about these plates four years before, but had forbidden him to unearth them until now, which he proceeded to do by the help of the angel, they being covered by a stone of considerable size.

He described the plates as being deposited in a stone box, formed by laying stones together in some kind of cement. They were bound by rings in the form of a book, four inches wide, eight inches long and six inches thick. Accompanying these were the *Urim* and *Thummim,* the two stones by which he was enabled to interpret them. During the winter of 1827-28 Smith copied a number of the engravings by the aid of an amanuensis, Martin Harris. He concealed himself behind a curtain, which was a bed-blanket, and there read by means of the *Urim* and *Thummim,* what he claimed was a translation of the engravings on the plates, and Harris wrote down what he read. Afterwards Oliver Cowdery performed this service. The work thus produced was published as "The Book of Mormon," which is the sacred book, the Bible (or at least one of them) of the Mormons. A copy of it lies before me as I write. I shall have a good deal more to say about it later.

The word Mormon is a Greek word and means a spectre, a hobgobblin, "a hideous she monster." (Liddell & Scott.) Certainly the name is very appropriate to Mormonism. One of the angels who is represented as appearing to Smith was named Mormon, and the book was to have begun with his revelation. But Mrs. Harris, wife of the scribe, seeing her husband devoting so much of his time and money to Mr. Smith, determined to have some compensation, and so she stole, says Mr. Smith, the part of the manuscript containing the revelation of

Mormon and burned it up. And so he had to leave it out, as it would have been too much trouble to translate it again. The book, therefore, begins with the revelation of another angel, Nephi, and does not contain the revelation of Mormon at all.

Ah, these women! What trouble they do cause in the world! Witness Eve and Pandora and Helen—and Mrs. Harris. Just think what a loss she caused to the world, one which can never be replaced!

As to the plates themselves, eleven witnesses testified to having seen them—Oliver Cowdery, Martin Harris, David Whitmer, whose testimony is prefixed to the Book of Mormon, the father and two brothers of Joseph Smith, four of the Whitmer family and one Page. They affirmed that they had seen the original plates, "hefted" them, and that they had "the appearance of gold and were of ancient work and curious workmanship." Mr. Stenhouse, author of "The Rocky Mountain Saints," who was himself a Mormon for over a quarter of a century, says that he "entered into correspondence with one of the Whitmers to elicit from him information concerning his mental condition during the time that he affirms he saw the plates. Whitmer was asked if he was in his usual condition of consciousness, and was sensible to surrounding objects when he beheld the plates. But he refused to answer the inquiry. Harris is reported to have said that he witnessed them by 'the eye of faith.'" What became of the plates no one knows. Smith said an angel carried them back to heaven when he got through with them.

During the translation of the plates, while Smith was dictating to Cowdery, they came to a portion of the narrative which asserted that baptism by immersion for the

remission of sins had been taught and commanded to the ancient inhabitants of America. Smith proposed that they should "inquire of the Lord their duty in regard to the matter." "The Lord," instructed them through a messenger, who claimed to be John the Baptist, and they went into the water together and Smith immersed Cowdery and Cowdery immersed Smith. Smith laid his hands on Cowdery's head and ordained him to the Aaronic priesthood, and Cowdery laid his hands on Smith's head and ordained him to the same priesthood. This was the beginning. It was some time in 1829. On April 6, 1830, the "Church of Christ" was organized in the house of Peter Whitmer in Fayette, Seneca County, N. Y., with six members, as follows: Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. The Smiths were brothers and so were the Whitmers.

Now, put together the above facts—the religious excitement, the romance of Solomon Spaulding, its emendation by Sidney Rigdon, a former Campbellite preacher, its similarity to the gold plates discovered (?) by Joseph Smith and translated behind a curtain, the organization of a church based on this Bible (?)—and you have the beginnings of Mormonism in a nutshell. It is certainly a most curious record for the beginning of a church (?).

CHAPTER III.

ITS HISTORY—KIRTLAND—ZION'S CAMP—TEMPLE DEDICATED — FRAUDULENT BANK.

For a time conversions to the new faith were slow. Among the first converts was Parley P. Pratt. Soon afterward he visited Sidney Rigdon at Mentor, and of course succeeded in converting him without much trouble. He then attempted to convert his church and was largely successful. In December, 1830, Rigdon paid a visit to Joseph Smith and remained for some time.

Orson Pratt was another early convert. These three —the two Pratts and Rigdon—were men of ability. They endeavored to justify Mormonism on Biblical grounds, basing it on literalistic interpretations of some passages of Scripture.

During the visit of Rigdon to Smith "the Lord" commanded the Saints in New York to gather in Ohio, which they proceeded to do, settling at Kirtland in the Northern part of the State. But Smith had before him visions of the "New Jerusalem" to be built in the last days. In February, 1831, his followers were commanded to ask the Lord, and he "would in due time reveal unto them the place where the New Jerusalem should be built, and where the saints should eventually be gathered in one."

About the middle of July, of that year, Smith and several of the elders met at Independence, Mo., when the following "revelation" was received:

"Hearken, O ye elders of my Church, saith the Lord your God, who have assembled yourselves together ac-

cording to my commandments in this land, which is the land of Missouri, *which is the land which I have appointed and consecrated for the gathering of the Saints; wherefore this is the land of promise and the place for the city of Zion.* And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence is the centre place, and a spot for the Temple is lying westward upon a lot which is not far from the courthouse."

This revelation is dated Zion, 1831. In another revelation dated Sept. 22, 1832, it is stated that the place was appointed by "the finger of the Lord." On August 2d the foundation of the first house was laid at Far West, Mo., twelve miles west of Independence, twelve men taking part, in honor of the twelve tribes of Israel.

Soon afterward Smith and Rigdon returned to Kirtland. On arrival there, Smith found that things had not been going well. There was a disposition to free loveism, which was noticed during all of Smith's lifetime. "The new spirit," says Mr. Stenhouse, "was very affectionate, and needed to be strictly guarded." Evidently so.

Some of the new converts were charged with being "adulterers and adulteresses." They were said to have "turned away," and the others were warned to "Beware and repent speedily"—a difficult thing to do with the example set them. In a revelation (?) about this time, Smith declared, *"With whom God is angry he is not well pleased"*—a very plain proposition.

In March, 1832, Smith and Rigdon were tarred and feathered by a mob, and Smith was nearly killed, but escaped with his life. In April, 1833, Brigham Young, a painter and glazier, who was destined to play so important a part in the history of Mormonism, was bap-

JOSEPH SMITH

tized, and in November of that year he and Smith first met.

On July 23d the first stone was laid for the Temple to be built in Kirtland. Meanwhile the boastful spirit of the Mormons, together with their political ambition, led to friction between them and the people of Missouri.

On July 20th, a mob tore down the office of the *Star*, the Mormon paper at Independence, tarred, feathered and whipped a number of the Mormons and ordered them to leave the county.

On Nov. 4th a battle between the Missourians and Mormons took place, which resulted in victory to the former, and led to many of the Mormons being driven out of Jackson County.

Joseph Smith, still occupied with building the Temple in Kirtland, had himself elected "Commander-in-Chief of the Armies of Israel," and had a revelation from "the Lord," commanding him to destroy the enemies of "the Lord."

A company consisting of 130 men, including some prominent Mormon elders, was organized at Kirtland, called "Zion's Camp." This company marched to Missouri, intending to restore the banished Mormons to Jackson County. But the cholera broke out among them. Smith got another revelation from "the Lord," telling him that these Mormons did not deserve to be restored until they had been chastised and had learned obedience, and that the disappointment to the warriors who had come all the way from Ohio by direction of a revelation from "the Lord" to fight their enemies, was simply "a trial of their faith," and they were instructed to disperse and either to go among the settlements of the Mormons or to return to their homes in Ohio.

Meanwhile, Smith was making considerable pretensions in Kirtland. He chose twelve apostles, appointed seventy elders, and sent them out to convert the world. The temple, which was erected at a cost of about $40,000, was dedicated March 27, 1836. Preceding the ceremony of dedication the "Saints" had quite a lively time. Smith said that "visions of eternity" were opened to the elders; angels ministered; "the power of the highest rested upon them"; and "the house was filled with the glory of God."

One writer accused them of being merry from another "spirit" than that which they claimed from above.

At the dedication 1,000 "Saints" assembled. Smith offered a dedicatory prayer. Brigham Young led off with speaking in tongues, and the services of the day closed with continued shouting of "Hosannas" and "Amens."

Everything seemed to be moving along finely. But elated by success Smith began to put on airs. He became proud, despotic. It was a system of theocracy he had established, in which he was the prophet and mouthpiece of "the Lord." It was for him to speak; it was for his followers to obey. Many of them grew weary of such despotism, and the first great apostasy took place.

In order to provide sufficient revenues for his growing needs, Smith established in Kirtland a Safety Society Bank, of which he was cashier and Rigdon president. A Pittsburg banker said:

"The names of Joseph Smith as cashier and Sidney Rigdon as president were signed to the beautifully engraved bank-notes. As these men professed to be the prophets of the Lord, having daily communion with angels, with Christ and even with God himself, no one supposed that they would lend themselves to a fraudulent issue of bank paper. Those who saw the notes to which

their names were attached supposed the bank to be simply a savings institution in which the Saints could deposit their earnings, while they would be invested so as to pay interest, and that the notes represented actual money in bank, or the paper of good men."

But this was not the case. One who had opportunity of knowing testifies also that "In the bank they kept eight or nine window glass boxes, which *seemed* to be full of silver; but the initiated knew very well that they were *full of sand, only the top being covered with 50-cent pieces.*" The cold, hard-hearted, unsympathetic bankers of Pittsburg demanded that the paper of the bank should be redeemed, either in cash or in convertible paper of other banks. They sent an agent to Kirtland to arrange matters. He was coolly informed that the paper had been put out as a "circulating medium" for the accommodation of the people, that it would be an injury for the paper to come home and be redeemed, that it could only benefit them by remaining out and that the bank redeemed nothing. The Pittsburg bankers then refused to take the paper. It was forced back on the Safety Society Bank. And finally the bank failed utterly, and to escape an angry mob the president and cashier of the bank were compelled to leave hurriedly for Missouri "between two days," being pursued by their "enemies" for about 200 miles, and making some narrow escapes. This experience Smith called "persecution." He never returned to Kirtland, although he had previously announced that "the Lord" had accepted the Saints there and had established his name in Kirtland for the salvation of nations.

CHAPTER IV.

ITS HISTORY—MISSOURI—RIGDON'S FOURTH OF JULY SERMON—DANITE BAND.

Smith and Rigdon reached Far West, Mo., March 12, 1838. Many of the "Saints" from Kirtland soon followed. A new gathering place was established about twenty miles from Far West at a place called Spring Hill, to which Smith gave the name of *Adam-Ondi-Ahman,* "'the valley of God in which Adam blessed his children." This was said to be the "centre of the earth," the identical place where Adam and Eve betook themselves after their expulsion from the garden of Eden.

The Saints were now commanded to gather here in these last days. But "the Lord" who revealed the command to Smith did not seem to communicate the intelligence of his wishes in the matter to the people of Missouri. They were sturdy, hard-working pioneers. They had had enough experience already with these Mormons who called themselves "Saints" and claimed to have the direction of "the Lord" in everything they did, so that they were arrogant and overbearing, and it was impossible for any one else to get along with them.

In a Fourth of July oration Sidney Rigdon delivered a Mormon declaration of independence, informing the Missourians that they must cease their oppressions and persecutions of the "Saints of the Most High God."

In the speech Rigdon said: "And the mob that comes on us to disturb us, it shall be between us and them a war of extermination, for we will follow them till the

last drop of our blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses and to their own families, and one part or the other shall be utterly destroyed. Remember it then, all men."

And again: "Neither will we indulge any man or set of men in instituting vexatious law suits against us to cheat us out of our just rights; if they attempt it, we say woe be unto them. We this day, then, proclaim ourselves free, with a purpose and a determination that can never be broken; no, never! no, never!! no, never!!!"

Naturally such language set the Missourians on fire. They resolved on action. An election furnished the occasion for the beginning of hostilities. There were rows, mobs, fights, etc.

During the second session of the 26th Congress, a document of nearly fifty pages was published by order of the Senate giving the testimony taken before the judge of the fifth Judicial Circuit of the State of Missouri, on the trial of Joseph Smith, Jr., and others for high treason and crimes against that State. This document asserts that the Mormon leaders were guilty of the grossest outrages upon the Gentiles. Burning their houses and stealing from them were common occurrences; threatenings of death to apostates, or those who would not take part in the general fight against the Missourians, were the teachings of the pulpit orators.

Mr. Stenhouse says:

"With such an array of circumstantial evidence, confirmed by a variety of persons—Mormons and anti-Mormons—it is difficult not to believe that the few leading men around Joseph Smith, particularly Lyman Wight and Sidney Rigdon, were not thorough fanatics and

guilty of gross crimes; and if Joseph was less culpable it was due to his greater realization of responsibility and better judgment."

In an affidavit made at this time, Thomas B. Marsh, the first President of the twelve apostles, says:

AFFIDAVIT OF THOMAS B. MARSH.

"They have among them a company, considered true Mormons, called the *Danites,* who have taken an oath to support the heads of the Church in all things that they say or do, whether right or wrong. Many, however, of this band are much dissatisfied with this oath, as being against moral and religious principles. On Saturday last, I am informed by the Mormons, that they had a meeting at Far West at which they appointed a company of twelve, by the name of the *Destruction Company,* for the purpose of burning and destroying, and that if the people of Buncombe came to do mischief upon the people of Caldwell, and committed depredations upon the Mormons, they were to burn Buncombe; and if the people of Clay and Ray made any movement against them, this company were to burn Liberty and Richmond.

"The plan of said Smith, the Prophet, is to take this State; and he professes to his people to intend taking the United States, and ultimately the whole world. This is the belief of the Church, and my own opinion of the Prophet's plans and intentions. The Prophet inculcates the notion, and it is believed by every true Mormon that Smith's prophecies are superior to the laws of the land. I have heard the Prophet say that he would yet tread down his enemies and walk over their dead bodies; that if he was not let alone he would be a *second Mohammed* to this generation, and that he would make it one gorge

of blood from the Rocky Mountains to the Atlantic Ocean; that like Mohammed, whose motto in treating for peace was 'the Alcoran or the Sword,' so should it be eventually with us, 'Joseph Smith or the Sword.' These last statements were made during the last summer. The number of armed men at Adam-Ondi-Ahman was between three and four hundred.

THOMAS B. MARSH.

To this was added the affidavit of Orson Hyde, as follows:

"The most of the statements in the foregoing disclosures I know to be true; the remainder I believe to be true."

To these affidavits is appended a "certificate" of seven persons, a "committee on the part of the citizens of Ray county," who assure the world that Marsh was President of the Twelve Apostles, that Hyde was one of the Twelve, that they had left the Church, "and abandoned the faith of the Mormons from a conviction of their immorality and impiety."

Of this famous, or rather infamous, Danite band, which was organized at this time, Mr. Stenhouse, himself for twenty-five years a prominent Mormon, says:

"The intelligent Mormon knows today that though there may be no *bona fide* organization called the Danites, there have been in church fellowship, from the days of Avard up to the present, men who have done the deeds charged to the Danites, ready to execute the dirtiest and most diabolical plans that ever human or demoniac vindictiveness could conceive."

The significance of the word Danite is found in Gen. xlix, 17: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward."

The friction between the Missourians and Mormons continued and grew in intensity, and finally resulted, by the aid of the State troops, in the triumph of the Missourians, and the capture and imprisonment of the Mormon leaders. In a speech to the Mormons just before they were sent to jail, Gen. Clark said:

"You have always been the aggressors, you have brought upon yourselves these difficulties by being disaffected and not being subject to rule. And my advice is that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

Gen. Clark also said in a dispatch to Boggs, dated Nov. 10, 1838.

"There is no crime, from treason down to petit larceny, but these people, or a majority of them, have been guilty of—all, too, under the counsel of Joseph Smith, Jr., the Prophet. They have committed treason, murder, arson, burglary, robbery, larceny, and perjury. They have societies formed under the most binding covenants in form and the most horrid oaths to circumvent the laws and put them at defiance; and to plunder and burn and murder, and divide the spoils for the use of the Church."

After confinement in jail for several months, Smith and his fellow Mormons, in April, 1839, were indicted on charges of treason, murder, larceny, theft and stealing. They asked for a change of venue, which was granted. While they were being conveyed from one county to another, the sheriff who had them in charge, to get rid of them, gave them permission to escape, of which courtesy they very readily availed themselves, and they unceremoniously fled from the "land of promise" and never returned.

CHAPTER V.

ITS HISTORY—NAUVOO—CITY CHARTER—CANDIDATE FOR PRESIDENT—NAUVOO A HELL.

The new gathering place of the "Saints" was on the east bank of the Mississippi in Illinois, forty miles above Quincy and twenty miles below Burlington, Iowa. Here a town was located, called Nauvoo, "the beautiful." By revelation the scattered "Saints" from Missouri and from all parts of the earth were commanded to gather to this new Zion.

Under the direction of Smith they now began to enter actively into politics. By concentrating their votes they wielded a potent influence upon elections. Both political parties, Whigs and Democrats, sought their influence. They contributed largely to the success of the Whig ticket in 1840.

The Legislature of Illinois during its session of 1840-41, readily granted to the agents of Joseph Smith their request for a charter for the City of Nauvoo, and the incorporation of the militia into a body called the "Nauvoo Legion."

One section of the city charter read: "All power is granted to the City Council to make, ordain, establish, and execute all ordinances not repugnant to the Constitution of the State or of the United States, or, *as they may deem necessary for the peace and safety of said city.*"

This was all that Smith wanted. It was now for him to decide what was "necessary" for the peace and safety

of the city. The City Council passed an ordinance that no citizen could be taken from Nauvoo by any process of law whatever without the endorsement of the mayor as to its legality.

Commenting on this law Governor Ford, in his history of Illinois, said:

"Thus it was proposed to re-establish for the Mormons a government within a government, a legislature with power to pass ordinances at war with the laws of the State; courts to execute them, with but little dependence upon the constitutional judiciary, and a military force at their own command, to be governed by its own laws and ordinances, and subject to no State authority but that of the Governor." Gov. Ford signed the charter, but before long he saw his own warrant for the arrest of Smith set aside. In a communication dated Sept. 7, 1842, he says:

"I must express my surprise at the extraordinary assumption of power by the board of aldermen, as contained in said ordinance; from my recollection of the charter, it authorizes the municipal court to issue writs of *habeas corpus,* in all cases of imprisonment or custody, arising from the authority of the ordinances of said city, *but that power was granted or intended to be granted to release persons held in custody under the authority of writs issued by the courts or the executive of the State, is most absurd and ridiculous,* and an attempt to exercise it is a gross usurpation of power that cannot be tolerated."

On April 6, 1841, the corner stone of the new temple was laid in Nauvoo with elaborate ceremonies in which the military authorities blended with the ecclesiastical, "Lieutenant-General Smith," of the Nauvoo Legion taking precedence of Joseph Smith the Prophet.

Smith was now in the height of his glory. He thought himself secure from all outside interference. But there was trouble ahead. Governor Boggs, of Missouri, made a requisition upon Governor Carlin, of Illinois, to surrender Joseph Smith, Sidney Rigdon and other leading Mormons as "fugitives from justice." A writ was issued for their arrest, but the sheriff "could not find them." The matter was dropped for a time.

But the people of Illinois, becoming better acquainted with their new fellow-citizens, became as dissatisfied with their presence as the Missourians had been. Charges were preferred against Smith and other Mormon leaders. Other writs were issued against them. These were set aside by the courts.

Governor Ford says:

"No further demand for the arrest of Joe Smith having been made by Missouri, he became emboldened by success. The Mormons became more arrogant and overbearing. In the winter of 1843-4 the common council passed some further ordinances to protect their leaders from arrest on demand from Missouri. They enacted that no writ issued from any other place than Nauvoo for the arrest of any person in it should be executed in the city, without an approval endorsed thereon by the mayor; that if any public officer, by virtue of any foreign writ, should attempt to make an arrest in the city, without such approval of his process, he should be subject to imprisonment for life, and that the Governor of the State should not have the power of pardoning the offender without the consent of the mayor. When these ordinances were published they created general astonishment. Many people began to believe in good earnest that the Mormons

were about to set up a separate government for themselves in defiance of the laws of the State."

In 1844 the name of Joseph Smith was put forward as a candidate for the presidency of the United States, against Polk and Clay, and hundreds of elders were sent over the States preaching Mormonism and electioneering for Smith. He was not elected, however; Polk was, you remember. Judge C. C. Goodwin says in *Munsey's Magazine* for June, 1900, that Dan Rice, of circus fame, told him "some years ago that he knew Joe Smith intimately at Nauvoo; that one day Smith said to him: 'Dan, the people are growing restless. We must give them a miracle. The river is muddy; you build, on the quiet, a platform, and anchor it about a foot below the surface of the water. I will walk on the water.' 'Well,' Rice went on, 'I fixed the platform all right, only about twelve feet out from shore I left out a couple of planks. Smith walked the water all right until he came to where the planks were out; then he went down and the miracle was smashed all to smithereens.'"

About this time he promulgated his "spiritual wife" doctrine, by which a Mormon may be "sealed" spiritually to the wife of another man, which sealing gives him matrimonial privileges in the next world, and frequently in this world, also. This doctrine was evidently invented to cover up with some sort of excuse his various adulterous intentions and practices.

A woman who, with two small children, made her escape from Nauvoo about this time, is quoted as saying:

"Nauvoo is nearer like hell than any other place on earth can be. None who have any regard for virtue would stay there a day if they could get away with their lives. Doubtful members are closely watched by a band

of organized police, called 'Danites.' I have known many to start, but soon a party of Danites would start in pursuit. Generally the pursued were never again heard from. This fear of death keeps numbers of their followers from deserting."

She continued: "All the leaders are more or less guilty of the most gross violations of the laws of decency, but Joe Smith is the most perfect monster of licentiousness that ever an all-wise God permitted to live. I have often wondered why he *was* permitted to live. Not content with the ordinary forms of indecency, he seems always inventing some new and more odious forms. I know he has ruined hundreds, yes, *hundreds*, of young girls, besides debauching scores of other men's wives, and I doubt if five hundred would cover the number of his illegitimate children."

In enumerating Smith's achievements, Mr. Stenhouse says:

"The poor farm laborer merges in the preacher, the preacher becomes a translator, a prophet, a seer, a revelator, a banker, an editor, a mayor, a lieutenant-general, a candidate for the presidency of the world's greatest republic, and, last of all, though not the least difficult of his achievements, he *becomes the husband of many wives.*"

He also says: :

"It is well known in Utah that two sisters, Mrs. B—— and Mrs. J——, were 'sealed' wives to Joseph while they were still the wives of Mr. B—— and Mr. J——. To the latter a son was born, long after Mrs. J. had been 'sealed' to Joseph."

He speaks of the "personal testimony" as being "*so abundant that Joseph Smith both taught and practiced*

polygamy, or, as a Mormon lady who knew him well once said, practiced something else."

Dr. W. Wyl says: "It is now a well established historical fact that the origin of Mormon polygamy, or 'celestial marriage,' was nothing but the unbounded and ungoverned passion of the prophet for the other sex."

Mr. Webb, an old Mormon, who knew Smith for eleven years, told Dr. Wyl: "Joseph [Smith] and John D. Lee were the most libidinous men I ever knew."

Mrs. Sarah M. Pratt, a Mormon woman who resisted Smith's advances—about the only one who ever did—and who was slandered and persecuted for doing so, said: "Joseph was the most licentious and Brigham Young the most bloodthirsty of men." Dr. Wyl once said to Mrs. Pratt: "I have seen a statement in a book that Joseph had eighty wives at the time of his death. Is that true?"

Mrs. Pratt smiled and said: "He had many more, my dear sir; at least he had seduced many more, and those with whom he had lived without their being sealed to him, were sealed to him after his death, to be among the number of his 'queens' in the other world. All those women were divided among his friends after his tragic death, so that they might be 'proxy-husbands' to them on earth; while in the celestial kingdom they would, with their offspring, belong to Brother Joseph, the Christ of this dispensation."

Again Mrs. Pratt said: "Everybody knew in Nauvoo that the Partridge girls lived with Joseph a long time before he got his celebrated revelation about celestial marriage, dated July 12, 1843. The Partridge girls were very good natured. After Joseph's death one was sealed to Brigham and the other to Apostle Amasa Lyman. Joseph's taste was of very large dimensions; he loved

them old and young, pretty and homely. He sometimes seduced mothers to keep them quiet about his connection with their daughters. There was an old woman called Durfee. She knew a good deal about the prophet's amorous adventures and, to keep her quiet, he admitted her to the secret blessings of celestial bliss. I don't think that she was ever sealed to him, though it may have been the case after Joseph's death, when the temple was finished. At all events, she boasted here in Salt Lake of having been one of Joseph's wives. Heber C. Kimball and Brigham Young took the lion's share at the division of Joseph's wives after his death. Joseph had a number of lady friends, sealed or not sealed, who permitted him to use their houses as a kind of assignation houses for rendezvous with other women."

Heber C. Kimball, Brigham Young's right-hand man, said: "I sat once with Joseph in his office in the Mansion House. He looked out of the window and saw weeding in a garden a young married woman whom we both knew. He told me to go to her and request her to come to him, and he would have her sealed to himself *this very moment.* I went and told the woman to come to Brother Joseph. She ran to the house to comb her hair and 'fix up' generally, and then followed me to the prophet. I performed the sealing ceremony and retired."

CHAPTER VI.

ITS HISTORY — NAUVOO CONTINUED — "BROTHER RUSHTON"—NANCY RIGDON—MARTHA BROTHERTON—WILLIAM LAW—DEATH OF SMITH.

Here are some other testimonies gathered by Dr. Wyl, showing the condition of affairs in Nauvoo at this time:

Mr. W.:

"There were many small rooms, with beds, in the temple in Nauvoo. They turned the house of the Lord into a house of prostitution. The wife of Amasa Lyman, apostle and apostate, used to say that they had many little bedrooms in the temple, and that the newly-sealed couples used to retire to these rooms with provisions for two or three days."

"Amasa Lyman, the apostle, who later became a 'vile apostate,' told me that Joseph, Brigham Young, and other apostles used to dance in the Endowment House with the Lord's 'handmaids,' their spiritual wives. Those dances were performed in Adamic costume, and a fiddler was 'ordained and set apart' for the purpose. I knew this to be an absolute fact; it has been confirmed to me by other well-informed persons."

Mrs. P.:

"You hear often that Joseph had no polygamous offspring. The reason of this is very simple. *Abortion was practiced on a large scale in Nauvoo.* Dr. John C. Bennett, the evil genius of Joseph, brought this abomination into a scientific system. He showed to my husband and

ASSEMBLY HALL.

me the instruments with which he used to *'operate for Joseph.'* There was a house in Nauvoo, 'right across the flat,' about a mile and a half from the town, a kind of hospital. They sent the women there when they showed signs of celestial consequences. Abortion was practiced regularly in this house."

Mrs. H.:

"Many little bodies of new-born children floated down the Mississippi."

Mrs. Pratt: "You should bear in mind that Joseph did not think of a marriage or sealing ceremony for many years. He used to say to his intended victims, as he did to me:

'God does not care if we have a good time, if only other people do not know it.' He only introduced a marriage ceremony when he had found out that he could not get certain women without it. I think Louisa Beeman was the first case of this kind. If any woman, like me, opposed his wishes, he used to say: 'Be silent, or I shall ruin your character. My character must be sustained in the interest of the church.' '

The following stories are told by Dr. Wyl:

"Joseph Smith was shrewd enough to have a few *honest* men around him whom he placed in responsible positions, who filled them with fidelity and self-sacrifice, being at the same time in a great measure ignorant of the duplicity and wickedness of the imposter. None were more faithful or truthful than Elder Richard Rushton, the trusty steward employed by Joseph in the Mansion House in Nauvoo. Rushton was a good, honest man of fine instincts, and had served faithfully for some years, holding that position when the bodies of Joseph and Hyrum were brought to Nauvoo, and he received them. It was

his duty to lock up, every night, most of the rooms, especially the pantry, storeroom, larder, etc., and then to give the keys to 'Sister Emma.' She would, on retiring, place the bunch of keys in a large pocket that was nailed on the wall at the head of her bed. About 4 o'clock every morning Brother Rushton would tap at the bedroom door in order to receive the keys and open the hotel. Emma on hearing the raps would say, 'Come in, Brother Rushton,' and would hand him the keys from the pocket, and give such orders as were needed.

"It so 'came to pass' once upon a time, that the groceries and other provisions necessary for the use of the hotel were nearly exhausted, and a famine seemed pending in the larder. Fortunately, however, Joseph sold a fine black horse, which had been presented to him, for three hundred and fifty dollars or so, and also a city lot or two, for about four hundred dollars. With the sales of the horse and land, and a little cash on hand, he mustered up about nine hundred dollars, which he cheerfully placed in Emma's hands, saying: 'We are out of provisions; take this and go down to St. Louis and buy what is needed. Captain Dan Jones will fire up the "Maid of Iowa" (a little steamboat always ready for church use) and take you down.' Emma started for St. Louis. The going, purchasing and return occupied about a week. At night, after the departure of the 'elect lady,' the steward gave his keys to the prophet, and in the morning he as usual stepped lightly and rapped at the door of the bedroom. A voice, strange to his ear, yet of feminine softness, rather startled him in response with the words 'Come in.' He entered timidly, when lo and behold! there lay in Emma's bed and stead the beautiful and attractive young wife of Elder Edward Blossom, a high counsellor

of Zion (afterwards exalted to the apostleship by Brigham Young). With a pair of laughing, glistening eyes and with a smile of happy sweetness, she spoke in soft and pleading accents: *'I suppose, Brother Rushton, I shall have to be Sister Emma to you this morning,'* as she gracefully handed the keys to him. Astonished and blushing, the faithful steward left the room to resume his duties, leaving the adulterous prophet and his charmer to themselves. The same thing was repeated each morning during the week Emma was away purchasing supplies for the prophet's hotel.

"In relating this occurrence to another of my most precise and valuable witnesses, Brother Rushton, though no seeker after effect, added the following picturesque details: 'Emma used to keep the keys of the hotel in a richly ornamented wallet given to her by some well-to-do English friends. When Joseph saw how dumbfounded I was he sat up in his red flannel nightrobe and said in a hasty, commanding tone: *"That's all right, Brother Rushton,"* making a movement with his outstretched right hand towards me. The prophet's gesture and tone gave me to understand that I was to go and keep my mouth shut.'

" 'One afternoon,' said Mr. Rushton, the steward, 'after the hurry of the dinner work was over, I was sitting in my little office, when, looking through my window, I saw the prophet Joseph, followed by the two Partridge girls, coming from the back part of the lot and enter, all three, the little log cabin, which had been the first home in Nauvoo of the prophet before the "Mansion" was built. A minute or so afterwards Sister Emma came to my office door and asked me: "Did you see Brother Joseph and the two Partridge girls go into the cabin?" Mr. Rushton didn't like to split on the prophet, and yet didn't like to tell

a lie; and at last he replied, hesitatingly: 'Well—I think—perhaps—well—I may have seen them.' 'I'll just put on my sunbonnet and go and see what they are about,' replied she, and stepped over. A very short time after her entry she appeared at the door of the cabin, being pushed out rudely, and came to the office door crying bitterly. "Oh, Brother Rushton," she said in broken sobs, "I went into the cabin, I found those two girls with my husband, and Joseph jumped up in a rage when he saw that I had surprised them and struck me a horrid blow." At the same time she showed me the mark of the blow on her cheek. She then dropped fainting on a chair, weeping and uttering words of despair. A few minutes afterward Joseph entered and, going up to Emma, said in a meek, repentant manner, 'Oh, my dear Emma, I am so sorry I struck you. I did it in a passion; you must forgive me. I did it without a thought, or I wouldn't have done it. Forgive me. But you shouldn't be running after me, watching me and prying at my actions.' He apologized and kissed Emma and apologized again, and then finally she arose and they went into the parlor together, apparently reconciled.' "

"Another characteristic anecdote connected yet with the Kirtland times of the 'church' was related to me by an ex-elder of perfect reliability. I insert it here, because it shows what kind of a woman-eater this prophet had been in early days already. A large, influential 'branch of the church' existed in Philadelphia, over which Ben Winchester successfully presided. Joe visited that church occasionally and enjoyed the associations much. On one occasion, it having been announced that the prophet was to preach, he sat on the platform by the side of his faithful presiding elder while awaiting the time to open services.

Now and then as some handsome young woman came up the aisle and took a seat, Joe would turn to Elder Winchester and ask, 'Who is that beautiful lady?' or 'Who is that fine, lovely creature?' On being told 'That is Miss So-and-So,' or 'Mrs. So-and-So,' or 'Sister So-and-So,' he did not at all disguise his wishes; he made no 'bones' of it; but would say in reply, 'I'd just like to talk to her alone for awhile?' or 'I would like her for a companion for a night,' and other expressions too plain and vulgar for me to write. [I can give names, if needed.]

"After the polygamy doctrine was secretly whispered about among the chosen few in Nauvoo, there were great surmisings on the part of those who desired to know the 'mysteries of the kingdom.' Many impertinent theories were ventilated and false conclusions arrived at. Joe had formulated no plan, and did not, as yet, have any rules whereby to direct his intimate friends, much less the common saints who were not in the ring. Hence, having no 'law,' every man and woman was a law to himself, or herself, and they went on their own course. In a small house in Nauvoo, consisting only of two rooms, dwelt two men and their wives. Each man and wife occupied one room. These couples having got some inkling of the new order of things, came to the conclusion that they might as well live up to their privileges. They accordingly exchanged partners, and lived in this condition for several weeks, when former relations were resumed. Such incidents, with variations, were by no means uncommon. (My friend Webb says there was a great deal of swapping and exchanging done in Nauvoo as to wives. Old Cooks sold his wife for a load of catfish, and from that time on he was always called 'Catfish Cooks.)"

"There were in Nauvoo, when Joseph was in his glory

as 'the greatest prophet that ever lived,' a young merchant and wife whom he dearly loved. She bore to him several children, but became fascinated with Joe and with his claims to 'exalt' any woman who would yield to his wishes and become his 'wife.' The husband was sent on a mission, and during his absence Joseph 'gathered' the wife to his embraces and she was 'sealed' one of his harem. After Joe's 'martyrdom' she became the wife of Brigham, as a *proxy wife* for Joe, that any posterity which might ensue should be *Joe's in heaven.* One child, a daughter, was the result of this relation, but the young lady was always known by the name of Young, never by name of Smith, robbing Brother Joseph of his earthly glory at least. This same wife of three men is often sent as a representative of the women of Utah to the women's conventions abroad in America, and to the lobbies of Congress."

Here is Dr. John C. Bennett's story of Smith's attempt upon Miss Nancy Rigdon:

"It was in the summer of 1841. Joe and Bennett were out riding over the lawn. Says the prophet to his bosom friend: 'If you will assist me in procuring Nancy as one of my spiritual wives, I will give you five hundred dollars, or the best lot on Main street'. Bennett, who was on very intimate terms with Rigdon and his family, refused. 'But,' said Joe, 'the Lord has given her to me to wife. I have the blessings of Jacob, and there is no wickedness in it. It would be wickedness to approach her unless I had permission of the Lord; but as it is, it is as correct as to have a *legal* wife in a *moral* point of view.' Joseph persisted in his plans, aided in their execution by two reliable friends, a Mrs. Hyde and Apostle Willard Richards. Dr. Bennett tried in vain to make Joseph consider

his obligations as a Master Mason: 'Joseph, you are a Master Mason and Nancy is a Master Mason's daughter (like Mrs. Pratt); so stay your hand, or you will get into trouble.'

"Still Joe persisted, but Bennett warned the daughter of his friend. So Nancy was prepared when Joseph took her to the little celestial business office. The prophet locked the door, swore her to secrecy, and told her that she had long been the idol of his affections and that he had asked the Lord for her, but that if she had any scruples on the subject he would *marry* her immediately; that *this would not prevent her from marrying any other person,* and that all was lawful and right before God. ("After the death of Joseph, Brigham Young told me that Joseph's time on earth was short, and that the Lord allowed him privileges that we could not have."—Lee, Confession, page 147.) He then attempted to kiss her and desired her to kiss him. Nancy flew in a rage. She told the prophet she would alarm the neighborhood if he did not open the door and let her out immediately. In a day or two afterwards Apostle Richards handed Nancy a letter from the prophet, written by Richards from Joe's dictation, and requested her to burn it after reading. This letter is a perfect gem in the line of oily rascal sophistry:

" 'Happiness is the object and design of our existence and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God; but we cannot keep all the commandments without first knowing them, and we cannot expect to know all unless we comply with or keep those we have already received. That which is wrong under one circumstance may be and often is right under another. God said, "Thou shalt not kill";

at another time He said, "Thou shalt utterly destroy." This is the principle on which the Government of Heaven is conducted, by revelation adapted to the circumstances in which the children of the Kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the Kingdom of God, all good things will be added. So with Solomon: first he asked *wisdom,* and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of Heaven *only in part,* but which in reality were right, because God gave and sanctioned them by SPECIAL REVELATION. A parent may whip a child, and justly, too, because he stole an apple, whereas, if the child had asked for the apple and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasures of the apple would have been secured, all the misery of stealing lost. This principle will justly apply to all of God's dealings with His children. EVERYTHING THAT GOD GIVES US IS LAWFUL AND RIGHT, and it is proper that we shall ENJOY His gifts and blessings, whenever and wherever He is disposed to bestow, but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end and we should have to lie down in sorrow and wailings of everlasting regret. But in *obedience* there is joy and peace unspotted, unalloyed; and as God has designed our happiness, He never has, He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote the happiness which He has designed and

which will not end in the greatest amount of good and glory to those who become the recipients of His laws and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant. Our Heavenly Father is *more liberal in His views* and boundless in His mercies and blessings, than we are ready to believe or receive; He will be inquired of by His children; He says, "Ask ye and ye shall receive, seek ye and ye shall find; but if you will take that which is not your own, or which I have not given you, you shall be regarded according to your deeds; but *no good thing* will I withhold from them who walk uprightly before Me and do My will in all things, who will listen to My voice and *to the voice of My servant,* whom I have sent; for I delight in those who seek diligently to know My precepts and abide in the LAW OF MY KINGDOM; for all things shall be made known unto them in Mine own due time and in the end they shall have joy." '

"The sequel of the story is well told in a letter from George W. Robinson, who was a very decent man according to Mrs. Pratt. Says he:

" 'Nancy repulsed him and left him with disgust. She came home and told her father [Sidney Rigdon] of the transaction, upon which Smith was sent for. He came. She told her tale in the presence of all her family and to Smith's face. *I was present.* Smith attempted to deny it at first and face her down with the lie; but she told the facts with so much earnestness, and the fact of a letter being present, which he had caused to be written to her and which he had fondly hoped was *destroyed*—all came with such force that he could not withstand the testimony; and he then and there acknowledged that *every word* of Miss Rigdon's testimony was *true.* Now for his excuse

which he made for such a base attempt, and for using the name of the Lord in vain on that occasion: *He wished to ascertain whether she was virtuous or not*, and took that course to learn the facts!'"

Here, also, is the testimony of Martha Brotherton, an English girl:

"'St. Louis, Mo., July 13, 1842.

"'I had been in Nauvoo near three weeks, during which time my father's family received frequent visits from Apostles BRIGHAM YOUNG and HEBER C. KIMBALL, when, early one morning, they both came to my brother-in-law's, where I was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time; however, they urged me to go the next day and spend one day with them. The day being fine, I accordingly went. When I arrived at the foot of the hill, Young and Kimball were standing conversing together. They both came to me and, after several flattering compliments, Kimball wished me to go to his house first. I went. Brigham went away on some errand and Kimball now turned to me and said: 'Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, and I will say I am going with you, to show you the way. You know you want to see the prophet and you will then have an opportunity.' I made no reply. I remained at Kimball's near an hour, when Kimball. seeing that I would not tell the lies he wished me to, told them to his wife himself. So Kimball and I went to the store together. As we were going along he said: 'Sister Martha, are you willing to do ALL that the prophet requires you to do?' I said I believed I was, thinking, of course, *he* would require nothing wrong. "Then," said he, "are you ready to take

counsel?" I answered yes, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. "Well," said he, "there are many things revealed in these last days that the world would laugh and scoff at, but unto us is given to know the MYSTERIES OF THE KINGDOM." He further observed: "Martha, you must learn to HOLD YOUR TONGUE and it will be well with you." When we reached the building he led me up some stairs to a small room, the door of which was locked and on it the inscription, "Positively no admittance." He observed: "Ah, Brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing office, Martha." He then left me in the tithing office. Brigham Young came in and seated himself before me and asked where Kimball was. Soon after Joseph came in and then went upstairs, followed by Young. Now Kimball came in. "Martha," said he, "the prophet has come; come upstairs." I went and we found Brigham and the prophet alone. I was introduced to the prophet by Brigham. Joseph offered me his seat and, to my astonishment, the moment I was seated Joseph and Kimball walked out of the room and left me with Brigham, who arose, *locked the door, closed the window, and drew the curtains.* He then sat before me and said: "This is OUR PRIVATE ROOM, Martha." "Indeed, sir," said I, "I must be highly honored to be permitted to enter it." He smiled and then proceeded: "Sister Martha, I want to ask you a few questions—will you answer them?" "Yes, sir," said I. "And will you promise *not to mention them to anyone?*" "If it is your desire, sir," said I, "I will not." "And you will not think any the worse of me for it, will you, Martha?" said he. "No," I replied. "Well," said

he, *"what are your feelings towards me?"* "I replied: "My feelings are just the same towards you that they ever were, sir." "But to come to the point more closely," said he, "have you not an affection for me that, were it lawful and right, you could accept of me for your HUSBAND and companion?" My feelings at that moment were indescribable. What, thought I, are these men that I thought almost perfection itself—deceivers? I considered it best to ask for time to think and pray about it. I therefore said: "If it was lawful and right, perhaps I might; but you know, sir, it is not." "Well, but," said he, "Brother Joseph has had a REVELATION from God that it is lawful and right for a man to have TWO WIVES; for as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the CROSS will receive the greatest blessings; and if you will accept of me, *I will take you straight to the celestial kingdom,* and if you will have me in this world, I will have you in that which is to come, and Brother Joseph will *marry us here today,* or you can go home this evening and *your parents will not know anything about it."* "Sir," said I, "I should not like to do anything of the kind without the permission of my parents." "Well, but," said he, "you are of age, are you not?" "No, sir," said I, "I shall not be until the 24th of May." "Well," said he, "that does not make any difference. You will be of age *before they know* and you need not fear. If you will take my *counsel* it will be well with you, and if there is any sin in it, *I will answer for it.* But Brother Joseph will explain things—will you hear him?" "I do not mind," said I. "Well, but I want you to say something," said he. "I want time to think about it," said I. "Well," said he, *"I will have a kiss, anyhow."* He arose and said he would bring Joseph.

He then unlocked the door and took the key and locked me up alone. He was absent about ten minutes and then returned with Joseph. "Well," said Brigham, "Sister Martha would be willing if she knew that it was lawful and right before God." "Well, Martha," said Joseph, "it is lawful and right before God—I KNOW it is. Look here, Sis; DON'T YOU BELIEVE ME?" I did not answer. "Well, Martha," said Joseph, "just go ahead and do as Brigham wants you to—he is the best man in the world, except me." "Well," said Brigham, "we believe Joseph to be a prophet. I have known him for eight years, and always found him the same." "Yes," said Joseph, "I know that this is lawful and right before God, and if there is any sin in it, I WILL ANSWER FOR IT BEFORE GOD; and I have the *keys of the kingdom* and whatever I bind on earth is bound in Heaven, and whatever I loose on earth is loosed in Heaven; and if you will accept of Brigham, you shall be blessed; God shall bless you and my blessing shall rest upon you; and if you will be led by him, you will do well; for I know Brigham will take care of you, and if he don't do his duty to you, come to me and I will make him; and if you do not like it in a month or two, come to me and *I will make you free again*, and if he turns you off, I WILL TAKE YOU ON." "Sir," said I, rather warmly, "it will be too late to think in a month or two after. I want time to think first." "Well, but," said he, "'the old proverb is: 'Nothing ventured, nothing gained'—and it would be the *greatest blessing* ever bestowed on you. What are you afraid of, Sis? *Come,* LET ME DO THE BUSINESS FOR YOU." "Well," said I, "the best way I know of, is to go home and think and pray about it." Brigham said: "I shall leave it with Brother Joseph, whether it would be best for you to have time or not." Joseph: "I see no harm in her hav-

ing time to think, if she will not *fall into temptation.*" "Oh, sir," said I, "there is no fear of my falling into temptation." "Well, but," said Brigham, "you must promise me you will *never mention it to anyone.*" I promised. Joseph said: "You must promise me the same." I did. "Upon your honor," said he, "you will not tell?" "No, sir," said I, "I will lose my life first." "Well, that will do," said he; *"that is the principle we go upon.* I think I can trust you, Martha." I then rose to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months, for THE ROOM WAS OFTEN ENGAGED. I, however, had determined what to do. The next day I sat down and wrote the conversation. We went to meeting. Brigham administered the sacrament. After it was over, Young followed me out and whispered: "Have you made up your mind, Martha?" "Not exactly, sir," said I, and we parted.'"

William Law, one of the most talented of Smith's disciples and his chief counselor, admits that he "went astray in affairs of love," and says:

"I think Joseph's sons knew that their father taught and practiced the 'spiritual wife' doctrine. Their mother knew all about it, and, I believe, opposed it at first. But her antagonism or the opposition of others availed nothing. I begged of Joseph and pleaded with him as a man might plead for the life of his best friend, to stop all these evils, and save the church from ruin; but he seemed determined to rush on to utter destruction, and carry all with him that he could; and thus he met his doom."

Carrying out his spiritual wife doctrine, he attempted to take the wife of William Law himself. He had taken the wives of a good many other men, but they had not objected. But, strange to say, William Law did object.

He was also guilty of the most despotic practices.

"By means of his common council, without the authority of law, he established a recorder's office in Nauvoo, in which alone the titles of property could be recorded. In the same manner, and with the same want of legal authority, he established an office for issuing marriage licenses to the Mormons, so as to give him absolute control of the marrying propensities of his people. He proclaimed that none in the city should purchase real estate to sell again, but himself. He also permitted no one but himself to have a license in the city for the sale of spirituous liquors; and in many other ways he undertook to regulate and control the business of the Mormons. This despotism, administered by a corrupt and unprincipled man, soon became intolerable."

William Law and several other Mormon leaders rebelled. They started a paper called the *Nauvoo Expositor* for the purpose of exposing Smith and his methods. But only one issue of the paper was published. Before another could appear the press was demolished by order of the Common Council, and Mr. Law and his fellow rebels were expelled from the Mormon Church. They hastened to Carthage, near by, and had writs issued for the arrest of the Mayor of Nauvoo, Joseph Smith, and others engaged in the destruction of the *Expositor*. The Municipal Court of Nauvoo set aside the writs and discharged the prisoners.

The Governor was appealed to. He responded in person, examined the situation, was convinced, he says, that the "Mormon leaders had committed a crime in the destruction of the press and had resisted the execution of process." He "determined to exert the whole force of the State, if necessary, to bring them to justice."

Smith had declared martial law in Nauvoo, and had called on all Mormons for help. Governor Ford appealed to him to quietly surrender, promising protection. Instead he resolved to flee, and crossed the river to Montrose. But in response to the protests of his wife against such a course, he, together with his brother Hyrum and all the members of the council, went to Carthage and surrendered. All were released except Joseph and Hyrum Smith, who were charged with treason, and were put in jail. During the night an armed mob broke into the jail and fired a volley through the door, which resulted in the death of Hyrum Smith. Joseph had a revolver and defended himself, but, overpowered by numbers, attempted to escape through the window. The mob on the outside fired upon him and he fell to the ground. Another volley was fired at him and he was left in the jail yard dead.

Thus ended the career of Joseph Smith, Jr., the founder of Mormonism and its chief prophet. Review that career briefly. As a boy he was ignorant, superstitious, a dreamer of dreams. Pretending to have discovered a new Bible by direction of an angel—which Bible we now know was written as a romance by Solomon Spaulding and emended by Sidney Rigdon—he founded a new religion. He was compelled to flee from Kirtland, Ohio, "between two days" for his connection as cashier with a fraudulent bank. He was driven from Missouri because of his arrogant and tyrannical ways. He was finally killed in Illinois for taking another man's wife and suppressing freedom of speech. He was simply an illiterate, pretentious, ambitious, licentious fellow, clever and jolly, with a certain animal magnetism, but coarse, self-willed, ruling his followers, most of them quite ignorant, through his pretended revelations from the Lord, overbearing, des-

potic in the extreme, with whom no one could get along except by absolute submission to him. He had trouble everywhere he went and with almost everyone with whom he came in contact. And this is the man the Mormons now worship as their prophet—putting him on an equality with Mohammed among the Mohammedans or Christ among Christians! God save the mark!

I may remark in passing that a singular fatality attended nearly all of the principal actors in the earliest scenes of the drama of Mormonism. The six who were in the organization of the church and who claimed to have been witnesses of the golden plates were Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. Of these Oliver Cowdery, the scribe who wrote most of the Book of Mormon at the dictation of Smith, was charged with being "connected with a gang of counterfeiters, thieves, liars and blacklegs of the deepest dye," and with "cheating and defrauding the saints," and he was ex-communicated and "turned over to the buffetings of the devil." He afterward died a miserable drunkard. David Whitmer was also ex-communicated as a rebel. Joseph and Hyrum Smith were killed by a mob on account of their immorality, their despotism and their "treason" against the State. Martin Harris, the first scribe of the Book of Mormons, and a witness to the plates, but not one of the constituent members of the church, was afterward catalogued by the Mormons with "negroes who wear white skins, and he and his associates are so far beneath contempt that a notice of them would be far too great a sacrifice for a gentleman to make." He also was consigned to the infernal regions. A document drafted by Sidney Rigdon, and subscribed by eighty-four Mormons, addressed to

Oliver Cowdery, David Whitmer, John Whitmer, W. W. Phelps and Lyman E. Johnson, exhibits these witnesses and apostles and their associates to have been unmitigated scamps.

Mr. Stenhouse says:

"The Lord could not well have chosen a more despicable set of thieves and liars than they were—taking the testimony of their brethren as evidence. Mormonism did little for them in the way of reformation and grace. They must have been 'a hard lot' before they accepted the new revelation."

Sidney Rigdon was, after the death of Joseph Smith, charged with the determination to "rule or ruin the church." And in the language of the reporter, "Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan in the name of the Lord; and all the people said, Amen." Parley P. Pratt, another very prominent Mormon and the author of some of their principal works, was killed by an enraged husband for running off with his wife.

And these are the men who were the founders of Mormonism!

CHAPTER VII.

ITS HISTORY—SPLIT INTO FACTIONS—BRIGHAM YOUNG—MOVING WESTWARD—GREAT SALT LAKE BASIN—"IRREPRESSIBLE CONFLICT"—MOUNTAIN MEADOWS MASSACRE.

In the last chapter I gave an account of the killing of Joseph Smith. I do not approve of that killing. There was very great provocation leading up to it. And yet it was a crime. But it was more than a crime. It was a blunder. At that time Mormonism was practically dead. The Mormons themselves were fast becoming disgusted with the tyrannical rule and licentious practices of Joseph Smith. They were beginning to see the hollowness in the Mormon system, and were falling away from it. But the saying that "The blood of the martyrs is the seed of the church" was again exemplified. The killing of Smith put him in the list of martyrs, according to Mormon notions, and had the effect of galvanizing Mormonism again into life.

I have dwelt somewhat at length upon the early history of Mormonism, partly because the beginnings of any movement are of the greatest interest, and largely to show the character of Joseph Smith, its founder and prophet. The rest of the history can be more briefly told.

After the death of Smith, on June 27, 1844, the church split up into many factions. It is said that twenty-one sects sprang into existence. Among these were the "Adamsites," "Brewsterites," "Brighamites," "Cutler-

ites," "Doveites," "Emmettites," "Forsgreenites," "Gladdenites," "Godbeites," "Hedrickites," "Hendrickites," "Josephites," "Morrisites," "Rigdonites," "Bill Smithites," "Strangites," "Whitmerites," "Wightites," "Williamites," etc.

Some of these are now extinct, but others are still in existence. The Josephites have as their head Joseph Smith, the eldest son of the "prophet." This faction was organized in 1860 under the name of the "Reorganized Church of Jesus Christ of Latter-Day Saints." It now numbers about 45,000, with headquarters at Lamoni, Iowa. The Josephites violently dissent from the Brighamites on some important points, especially as regards temple building, the character of God and polygamy. But it is with the latter sect that we have especially to do. These are by far the most numerous and most influential of any of the Mormon sects, and are known to all the world pre-eminently as Mormons.

Upon the death of Smith, Sidney Rigdon naturally felt that the right of succession belonged to him. He had taken offense at Smith for seeking the hand of his daughter Nancy as a polygamous wife and was living in Pittsburg, Ohio. He hastened to Nauvoo, assumed the leadership, pretended to have visions and revelations, as Smith had done.

But Brigham Young was by the accident of seniority at the head of the quorum of twelve apostles, and he had ambitions of his own. So he had Rigdon arrested on the charge of determining to "rule or ruin the church." He was tried, condemned, "cut off from the church and delivered over to the buffetings of Satan."

Having thus disposed of his rival, Brigham Young then proceeded to "rule" the church—and he ruled it with a

rod of iron. Implicit, unquestioning obedience was thenceforth the distinctive feature of Mormonism. Joseph Smith once said that if Brother Brigham ever got control of the church he would lead it to hell. This was about the only prediction of Smith that ever came true.

The friction between the Mormons and the people of Illinois still continuing and constantly increasing in bitterness, it was determined by the High Council at Nauvoo on January 20, 1846, that the Mormons should leave a country where they had suffered so much "persecution" and go away out West, beyond the confines of the United States, where they would not be bothered by the troublesome laws, and the still more troublesome military power, of this government, but where they might be free to worship Joseph Smith according to the dictates of Brigham Young, and to make everybody else do the same.

Before they left indictments were found in the United States Circuit Court against a number of leading Mormons for counterfeiting the coin of the republic. The marshal was eager for their arrest, but the Governor thought it best to let them go, as that would be the easiest way to get rid of them. So on February 5, 1846, they began to move westward. By the middle of May about 16,000 had gone. There were no railroads out West in those days. The journey was long and tedious. The weather was bad, and some of the "saints" suffered considerably.

On July 24, 1847, they reached Great Salt Lake Basin, and as they beheld it they exclaimed, "The Land of Promise." It has really a considerable resemblance to the Promised Land. Utah Lake corresponds to the Sea of Galilee. Salt Lake corresponds to the Dead Sea. The River Jordan connects the two. And Salt Lake City is

the modern Sodom. They at once settled where Salt Lake City is now located, and proceeded to build a temple to the Lord and houses for themselves.

When they arrived at Salt Lake Valley the Territory of Utah belonged to Mexico. It is thought that it was Brigham Young's intention either to set up an independent government in Utah or yield only a nominal obedience to Mexico. But as a result of the Mexican war, Utah, with New Mexico and Upper California, was made a part of the United States.

And thus the Mormons found themselves again subjects of this government, much to their chagrin. Notwithstanding this fact, at a convention of citizens held in Great Salt Lake City, March 5, 1849, it was decided to establish "a free and independent government by the name of the State of Deseret." Congress, however, completely ignored the "State of Deseret," and on September 9, 1850, organized Utah into a territory and, strange to say, appointed Brigham Young Governor!

But almost immediately there was a clash between the Governor and the Gentile Federal officers and judges sent out to help govern the territory. This was due to what has been aptly termed "the irrepressible conflict between theocracy and republicanism."

The conflict grew in intensity. Brigham Young generally got the best of it one way or another, outwitting some, intimidating others. In addition to their theocratic government, which made them unwilling to submit to the laws of the United States, the open avowal of polygamy at this time added greatly to the hatred and disgust with which the Mormons were regarded.

The doctrine of polygamy had first been promulgated by Joseph Smith, but at first it was taught secretly. Its

open avowal now by Brigham Young, at a time when he felt strong enough to resist opposition, sent a thrill of horror throughout the country.

Polyandry—the marriage, at least temporary, of a woman to more than one man—was taught. The doctrine of the blood atonement—the murder of the body to save the soul—was proclaimed.

Congress spoke of the "moral and political pestilence which makes Utah the scandal of the American people." The plague spot did not heal. It got bigger and bigger. Brigham Young was removed as Governor of the Territory of Utah. But others—governors, judges of the United States court—found successively that they had a new and dangerous foe with whom to contend, crafty, determined, hesitating at nothing, lying, cheating, stealing, murdering to carry their point. Murder after murder was committed. If any one made himself obnoxious to the Mormons in any way he was apt to be found dead, and no amount of investigation (?) would reveal the perpetrators of the deed.

Meanwhile the colony was growing. Missionaries were sent to Europe. They were successful in making a number of converts. These, for the most part, were persuaded to emigrate to the promised land.

As this was before the days of railroads, Brigham Young organized what were called hand-cart expeditions for these emigrants. Placing their household effects, together with the children and feeble persons, in hand-carts, they would pull the carts over the plains and across the mountains. But the journey proved too long and the labor too great. Food gave out, the weather was bad and large numbers of them perished on the way. Brigham Young at first took a good deal of pride in his hand-cart

plan. But finding how it turned out, he put the blame on the Apostle Richards, and publicly in the tabernacle held him up to ridicule and scorn.

The discovery of gold in California in 1849 caused a rush from the East to the West, which continued for some years. Parties of emigrants would be formed. One of these parties was from Arkansas, around Fort Smith. It was composed of a fine class of people, cultivated and refined, with some wealth among them. They numbered 137. They were friends and neighbors who had decided to move to California to better their fortunes.

This was in 1857. A short while before, the "Apostle" Parley P. Pratt had been killed near Fort Smith by Mr. McLean, because Pratt had run off with McLean's wife—a strange thing certainly for McLean to do, to kill a man for running off with his wife. Why should he want to kill a man for a little thing like that? The Mormons seemed to think that, as this party of Arkansas people was about to pass through their territory, now was their opportunity for vengeance. When the Arkansas people reached Utah they were not allowed to buy food at any Mormon settlement. But they kept on. Arriving at Parowan, the Mormon military post, they were not permitted to pass through, but were compelled to go around it.

When they arrived at Mountain Meadows they were suddenly attacked by Indians, as they supposed. Some Indians were in the attacking party, but the Indians themselves afterward stated that the Mormon soldiers were also dressed as Indians. The emigrants had not expected an attack, but they prepared for defense. Corraling their wagons, they formed a temporary fort, and with their long-range guns they kept the Indians (?) at bay. And thus they fought for three days. But their water supply

gave out. There was a spring near by, but covered by the rifles of the enemy. Dying with thirst, they dressed two little girls in white and started them with a bucket to the spring. *They were shot down.*

The next day Major John D. Lee, in command of the Mormon troops, sent a flag of truce to the emigrants, with the statement that the Indians were very mad, but that if they would lay down their arms he would protect them. They gladly accepted the offer, rejoiced to have found white friends (?), laid down their arms and surrendered. The women and children were separated from the men and marched off, the men just behind them, all guarded by the entire command, with Major Lee at their head. When they had gone about half a mile the command was given to fire. There was a volley, another and another, until all the men lay dead or dying on the ground, except three, who fled, but were pursued and killed. The women also were all dead. One young woman sprang to Major Lee for protection. He put a pistol to her forehead and shot her dead. Another ran to him and suffered a worse fate at his hands. The whole company, men and women, were stripped of their clothing and left lying naked on the ground. This was done with many a ribald jest. The little children were spared, seventeen in all. These were taken to Salt Lake City and distributed among the Mormon families.

Two of the children were heard to make some remark about their families and they were taken out—and buried. The others were afterward taken by the government and placed in an orphan asylum in St. Louis.

Much of the property of the murdered emigrants was sold at public auction, under the designation of "Property taken at the siege of Sebastopol," and there is said to be

legal proof that the clothing stripped from the corpses—spotted with blood and flesh and shredded by bullets—was placed in the cellar of the tithing office and privately sold. "Wives and daughters of some of those murderers wore the apparel of some of the massacred women and maidens, while their polygamous husbands and fathers wore the masculine garments of their victims, plowed the fields with their cattle, and drove to their religious assemblies with the horses that they had stolen from the Arkansas train, *and no one called them to account.*"

And this was the famous, or rather infamous, Mountain Meadows massacre, the most horrible, the most diabolical in the history of so-called Christian nations—only equaled, but not surpassed in cruelty and bloodthirstiness, by the massacre of St. Bartholomew.

And this was Mormonism in all its hideous nakedness! What Mormons did then, Mormons would do again if they only had the power and the opportunity. Their principles are the same. And these are the people who complain of persecution, if they are not allowd to enter our pulpits and our homes! No wonder the massacre sent a thrill of horror throughout America. It was a revelation, an unmasking of the Mormon character for which the people of this country were hardly prepared. Efforts were made to bring the offenders to justice. But, with the usual craftiness and deception of the Mormons, they succeeded in thwarting these efforts for quite a while, and it was not until twenty years afterward that Major Lee was executed for his part in the terrible affair. But the real criminal—the one who was morally if not directly responsible for the massacre, whose influence encouraged it, if his brain did not plan and his tongue order it—was not touched. His name was Brigham Young.

CHAPTER VIII.

ITS HISTORY—BRIGHAM YOUNG—REBELLION ALBERT SIDNEY JOHNSTON—JUDGE CRADLEBAUGH—APOSTASY—JOHN TAYLOR—WILFORD WOODRUFF—LORENZO SNOW.

I closed the last chapter by saying that the name of the instigator of the Mountain Meadows massacre was Brigham Young. This, I know, is a very severe charge to bring against the former head of the Mormon Church (?) and the one who, more than anyone else—more even than Joseph Smith himself—gave shape to its policy and character. But the charge is, I think, fully sustained by the following facts, among many others:

1. Anyone who has studied Mormonism and who knows its complete organization, its absolute despotism, knows that it would have been impossible for such a massacre to take place in Mormon territory and committed by Mormons, as proven beyond question, without the consent—nay, without the command, written or verbal—of Brigham Young. His word was law in church and state.

2. Had such a massacre been committed without his consent, presuming it to have been possible, he could and would easily have discovered the perpetrators of it. On the contrary, he made no effort to do so, but rather threw all obstacles in the way of those who were trying to discover them, and finally only surrendered Major Lee to save himself.

3. Two years after the massacre a United States officer passed through the Mountain Meadows, gathered the bones of the murdered emigrants together and erected

over them a large pile of stones, upon one of which he had engraved: "Here lie the bones of 120 men, women and children from Arkansas, murdered on the 10th day of September, 1857." Upon a cross tree he caused to be painted: "Vengeance is mine, saith the Lord, and I will repay it." This monument is said to have been destroyed the first time that Brigham Young visited the place. It is reported by one who stood by his side as he read the inscription that he remarked with a firm voice to those around him that the inscription should read: "Vengeance is mine, saith the Lord, *and I have repaid.*"

Daniel Page reports Brigham Young as saying: "Vengeance is mine. I will repay, saith the Lord—*and here I am and I have repaid a little.*" At this time Brigham Young was claiming that he was God.

4. As I stated, Major John D. Lee, the officer in charge of the Mormon forces at the time of the massacre, was executed in 1877, twenty years afterward. He was a son by adoption of Brigham Young. Lee pleaded innocence in court, but while in prison awaiting his execution made a full confession of the whole affair.* He gave the names of forty odd Mormons who took part in the massacre, and said that Brigham Young was instigator of the whole proceeding. Lee was shot by five United States soldiers, and while seated on his coffin, just a moment before his execution, he still said that in killing the emigrants he was only acting under the orders of Brigham Young. Five true bills were secured against Young, but as his death occurred soon after, he was never brought to trial, a most fortunate thing for the Mormons.

5. This massacre was thoroughly in accord with the whole course of Mormonism under Brigham Young. Crime was common. Murder after murder was commit-

*See Appendix E.

ted, the perpetrators of which were never discovered, or at least never brought to justice. There were continual conflicts with the United States authorities. These conflicts finally, in the fall of 1857, broke out into open rebellion.

Gen. Albert Sidney Johnston, who afterward won imperishable renown upon the battlefield of Shiloh in the war between the States, was sent at the head of a small army to suppress the rebellion. This he succeeded in doing without bloodshed, but only by the exercise of the greatest courage and determination and after much suffering on the part of his men. General Johnston's impressions of the Mormons, as recorded in his life by Colonel William Preston Johnston, were not very complimentary. In a letter to the Adjutant General on November 5, 1857, he said of them:

"Their conduct, as I have before stated as my opinion, results from a settled determination on their part not to submit to the authority of the United States, or any other outside of their church."

Again, in a letter dated February 5, 1858, he said:

"The Mormons have declared, as fully as words and actions can manifest intentions, that they will no longer submit to the government, or to any government but their own."

In another letter he speaks of their "disloyalty to the Union" and of "the treasonable temper and feeling now pervading the leaders and a great portion of the Mormons." He insists that "they should be made to submit to the constitutional and legal demands of the government unconditionally. An adjustment of existing differences on any other basis would be nugatory."

Writing to General Winfield Scott, March 31, 1859, he remarked:

"I have refrained from speaking of the horrible crimes that have been perpetrated in this territory—crimes of a magnitude and of an apparently studied refinement in atrocity hardly to be conceived of, and which have gone unwhipped of justice. These, if the judges are sustained, they will endeavor to bring to light."

Finding that he could not control General Johnston either by force or by bribery, Brigham Young determined to abandon Utah entirely to the hated United States soldiers and to seek a more congenial government, but suddenly changed his mind after about 30,000 of the people had begun moving southward, and promised submission to the government. This promise was accepted in good faith and the army was for the most part withdrawn from the territory. "But as soon as the pressure of the troops was removed the voice of the prophet resumed its earlier tone of truculent defiance, blackguardism and blasphemy."

The following from an officer at Camp Floyd, August 11, 1860, gives the changed aspect of affairs: "The same game has commenced on the part of the Mormons that was played before the army came here as regards the Gentiles. Brigham preached a very inflammatory sermon last Sunday. He cursed the government, the President and the Gentiles. He said 'he would wipe them all—*every one*—out, d—n them! that he would let the government know that he was still here; that he would send every Gentile to hell *with wooden legs,* and that they had better be supplying themselves now while lumber was cheap.'"

Finding it impossible to convict anyone for the frequent murders being committed about this time, Judge Cradlebaugh concluded an address from the bench as follows:

"Men are murdered here—coolly, deliberately, premeditatedly murdered. Their murder is deliberated and determinded upon by church council meetings, and that, too, for no other reason than that they had apostatized from your church and were striving to leave the territory. You are the tools, the dupes, the instruments of a tyrannic cal church despotism. The heads of your church order and direct you. You are taught to obey their orders and commit these horrid murders. Deprived of your liberty, you have lost your manhood, and become the willing instrument of bad men. I say to you it will be my earnest effort, while with you, to knock off your ecclesiastical shackles and set you free."

It is greatly to be regretted that the earnest efforts of the judge were unavailing. The ecclesiastical shackles were not knocked off. They are still there. At another time Judge Cradlebaugh, chagrined and annoyed at his inability to reach the guilty, entered upon the docket of his court: "The whole community presents a united and organized opposition to the administration of justice."

During the war between the States the sympathies of the Mormons were strongly against the North and in favor of the South, as was shown by the preaching in the tabernacle. It was not that the Mormons cared for the South any more than for the North. Like the Irishman, they were simply against the government and welcomed anything which would tend to overthrow it. On the Sunday afternoon preceding the surrender of General Lee, Brigham Young predicted in the tabernacle that there would be four more years of war.

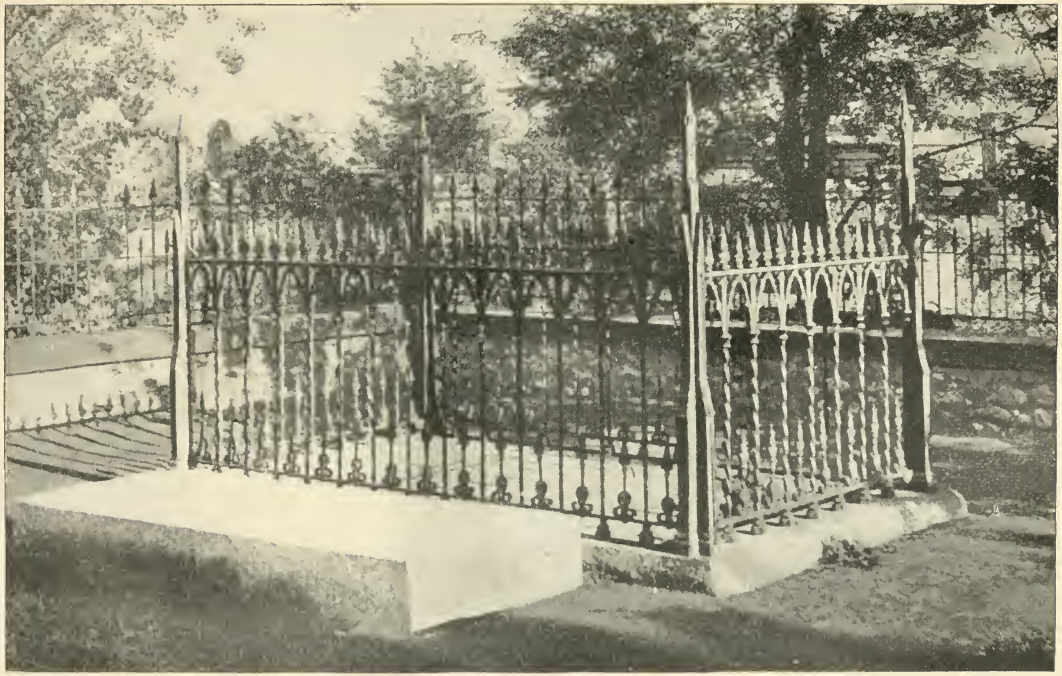
Brigham Young is very differently regarded in Salt Lake City. By the Mormons he is regarded as a Moses who led them out of Egypt, through the wilderness to the Promised Land. They consider him a kind of demi-

god. But by the Gentiles he is considered more of a demagogue than a demigod, ambitious, scheming, cunning, selfish, grasping, coarse and lustful, loving power, money and women in the order named. His statue is placed in a conspicuous part of the city. But it was done by the Mormons over the indignant protests of the Gentiles, who now take their revenge by calling attention to the fact that he stands with his back to the temple and his hand stretched out toward the bank—which attitude, they say, is quite characteristic. At the time of his death he was estimated to be worth $7,000,000.

Brigham Young's love of money led to a widespread apostasy from the Mormon church. The belief was general that the mountains of Utah were rich in minerals. But Brigham Young forbade the Mormons to search for or work mines, saying: "When the Lord wants the mines opened he will make the fact known through his priesthood." In 1869, however, two Mormons, W. S. Godbe and E. L. T. Harrison, started a little magazine in which they advocated the opening of the mines. They were ordered to appear before the High Council for trial. George Q. Cannon, the present First Counselor to the Presidency, was the prosecutor.

In his speech he said: "These two men sitting here have blacker hearts than any two men since the foundation of the world. They want to open up the mines and bring all hell and the devil in here."

Judge C. C. Goodwin, editor of the Sale Lake *Tribune,* says in *Munsey's Magazine* for June, 1900, that "such a feeling was aroused in the council that only a word would have been needed to cause these men to be torn to pieces." They were ex-communicated, together with Henry W. Lawrence, T. B. H. Stenhouse, the Walker brothers and



THE GRAVE OF BRIGHAM YOUNG.

others. That meant not only to be cut off from eternal life, according to Mormon teachings, but social ostracism and a business boycott. These men were nearly ruined in business. Mr. Godbe spent a fortune in maintaining a paper which should advocate free speech. This grew finally, as Gentiles moved into the territory, into the daily Salt Lake *Tribune,* of which Judge C. C. Goodwin is now the able editor. I had the pleasure of a visit to the home of Mr. Godbe. He is still working mines and seems to have been somewhat successful. He is a very pleasant and kindly gentleman, mild of manner and soft in speech. The Walker brothers were leading merchants. Brigham Young determined to break them down. He instituted a strict boycott against them, giving orders that no Mormon should trade with them. He stationed Mormon policemen at the store to see that his orders were obeyed. He organized the Zion's Co-operative Mercantile Institution, to compete with them. They sent him word that they had $150,000 to spend in the fight. They now have a large and flourishing store in Salt Lake City and are worth $1,000,000.

Brigham Young died in 1877 and is buried in a private cemetery near the Temple, surrounded by eight of his twenty-six wives, and with space left for the others.

The apostles conducted the affairs of the "church" until 1880, when John Taylor was elected president. He was an Englishman by birth, went to Canada, became a Methodist preacher, joined the Mormons, was with Joseph Smith in Nauvoo, and was wounded when Smith was killed. While on a mission to France he was asked if the Mormons did not believe in and practice polygamy. He denied it very emphatically. At that time he himself had at least six living wives. He was a thorough fanatic, who

did not hesitate to declare that the Lord intends to rule this earth through the Mormon priesthood and that all other governments are usurpations. He made polygamy obligatory upon all Mormon officials.

John Taylor died in 1887 and was succeeded by Wilford Woodruff, at the age of 80. He was well preserved, erect and clear-eyed. In 1897, though past 90, he made many speeches in the jubilee celebration. He is said to have been "gentle, and winsome in his ways and was loved exceedingly by the Mormon people." He it was who issued the famous manifesto advising the Mormons to discontinue the practice of polygamy.

The present head of the church is Lorenzo Snow, who succeeded Wilford Woodruff in 1898. I had the pleasure of meeting him. He is a kindly looking old gentleman, 85 years of age. He is said to be the best educated and most broad-minded man who ever occupied the responsible position of President of the Church of Jesus Christ of Latter Day Saints, which, perhaps, is not saying very much.

There are at present about 250,000 Mormons in the world. About 170,000 of these live in Utah and 30,000 of them in Salt Lake City. The city has about 60,000 inhabitants, divided nearly equally between the Mormons and Gentiles. The city election in November, 1899, was carried by the Gentiles.

CHAPTER IX.

ITS HISTORY—POLYGAMY—"REVELATION" ON SUBJECT.

The doctrine of polygamy was revealed to Joseph Smith in 1843, so he claimed. But Mr. B. H. Roberts says that "it was in 1831 that plural marriage was first made known to Joseph Smith." The "Book of Mormon," which, as we have seen, was written by Solomon Spaulding and Sidney Rigdon, had expressly forbidden polygamy. But this stood in the way of Smith's lecherous designs and practices, so he had a "revelation" on the subject. It is contained in section 132 of the "Doctrine and Covenants," a book which is accepted by the Mormons as of equal authority with the "Book of Mormon," and which even supersedes the "Book of Mormon" where the two come in conflict, as in the case of the doctrine of polygamy.

The heading of the section reads:

"Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843."

The section is quite long, embracing sixty-six paragraphs. I should be glad to give it entire if I had space. I can, however, quote only a few salient paragraphs from it:

"1. Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand,

to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:

"2.. Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

"3. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same;

"4. For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, *then are ye damned;* for no one can reject this covenant and be permitted to enter into my glory:

"5. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world:

"6. And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, *or he shall be damned,* saith the Lord God.

* * * * * * * *

"19. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection, and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life that he shall commit no murder

whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness *and a continuation of the seeds forever and ever.*

"20. *Then shall they be Gods, because they have no end;* therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject to them.

"21. Verily, verily I say unto you, that except ye abide my law, ye cannot attain to this glory.

* * * * * * * *

"31. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth himself.

"32. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

"33. But if ye enter not into my law, ye cannot receive the promise of my Father, which he made unto Abraham.

"34. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

"35. Was Abraham, therefore, under condemnation?

Verily, I say unto you, Nay, for I, the Lord, commanded it.

"35. Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

"37. Abraham received concubines, and they bear him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac, also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

"38. David also received many wives and concubines, as also Solomon and Moses, my servants; as also many other servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

"39. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord."

As Smith had begun the practice of polygamy before he had this "revelation," and as his wife, Emma, threatened to make trouble in the family, "the Lord" gave Smith a special "revelation" for her benefit, to quiet her compunctions of conscience, in which he said:

"54. And I command mine handmaid, Emma Smith, to

abide and cleave unto my servant, Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord, thy God, and will destroy her, if she abide not in my law;

"55. But if she will not abide this commandment, then shall my servant, Joseph, do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

"56. And again, verily I say, let mine handmaid forgive my servant Joseph, his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her and multiply her, and make her heart to rejoice."

The "revelation" continues:

"61. And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to no one else.

"62. And if he have ten virgins given unto him by this law he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified.

"63. But if one or either of the ten virgins, after she is espoused, be with another man, she hath committed adultery, and she shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the

world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified."

The concluding paragraph of the section reads:

"66. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen."

I cannot discuss the doctrine of polygamy at any length now. I only want to call attention to a few points in the above "revelation."

1. According to it every Mormon is required to believe in polygamy under penalty of damnation if he does not.

2. Those who believe in and practice polygamy "shall be Gods." They shall "sit upon thrones, and are not angels, but are Gods."

3. It contains an appeal to Smith's wife, Emma, to forgive him his "trespasses," showing that he acknowledged his trespasses against her. And thus the shame of the founder of Mormonism is recorded in one of its sacred books to stand forever against him as a brand of infamy.

But, as we have seen, the attempt of Smith to put his doctrine into practice led to his death at the hands of an infuriated mob. The doctrine itself was not published until nine years later. It was openly proclaimed in 1852 by Brigham Young, after he was securely settled in Utah, where he thought himself beyond the power of the United States laws. It was intended as a justification of his own course. In order to give effect to it, he commanded other Mormon leaders to take to themselves polygamous wives. This they did very reluctantly at first. But the practice grew both in extent and in boldness.

CHAPTER X.

ITS HISTORY—LAWS AGAINST POLYGAMY—CULLOM LAW—EDMUNDS LAW—EDMUNDS-TUCKER LAW,

When the people of the United States realized that there was in their land a body of people guilty of the grossest immorality under the name of religion, they felt a thrill of horror and they determined to check it. The first anti-polygamy law was passed by Congress, July 1, 1862. It is known as the Cullom law. It reads as follows:

"Every person having a husband or wife living who marries another, whether married or single, in a territory, or other place over which the United States have exclusive jurisdiction, is guilty of bigamy, and shall be punished by a fine of not more than five hundred dollars, and by imprisonment for a term not more than five years; but this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage is absent for five successive years, and is not known to such person to be living; nor to any person by reason of any former marriage which has been dissolved by decree of a competent court; nor to any person by reason of any former marriage which has been pronounced void by decree of a competent court on the ground of nullity of the marriage contract." (Revised Statutes of the U. S., Second Edition, 1878.)

In 1880 Governor Eli H. Murray, of Kentucky, then Governor of Utah, refused a certificate of election to Con-

gress to George Q. Cannon, on the ground that he had violated this law. The women of the country interested themselves in the matter. Congress declined to seat Mr. Cannon, and he was compelled to return home and look after his growing family. But as the Mormons used every artifice to evade this law, Congress, on March 22, 1882, passed a much more stringent one, known as the Edmunds law, which reads as follows:

"Be it enacted, etc., That section fifty-three hundred and fifty-two of the Revised Statutes of the United States be and the same is hereby amended as follows, namely:

"Section 1. Every person who has a husband or wife living, who, in a territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter, simultaneously, or on the same day, marries more than one woman, in a territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than five hundred dollars and by imprisonment for a term of not more than five years.

"Sec. 2. That the foregoing provisions shall not affect the prosecution or punishment of any offense committed against the section amended by the first section of this act.

"Sec. 3. That if any male person, in a territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than three hundred dollars, or by imprisonment of not more than six months, or by both said punishments in the discretion of the court."

Then follow a number of other sections, nine in all,

which are too long and hardly of sufficient importance to quote in full. I give the substance of them:

Section 4 provides that the counts in sections 1 and 3 may be joined.

Section 5 provides that a person guilty of bigamy or unlawful cohabitation, as defined in sections 1 and 3, or who "believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman," may be challenged and questioned and disqualified for service on jury.

Section 6 provides that the President may grant amnesty to persons guilty of bigamy, etc., before the passage of this act.

Section 7 provides that the children of Mormon marriages before January, 1883, shall be made legitimate.

Section 8 provides that bigamists, etc., shall be disqualified as voters and ineligible to appointments.

Section 9 provides for a board to take the place of the registration and election officers who are declared out of office, and fixes the salary of members of the board.

The essential difference between this law and the one passed in 1862 is the clause condemning unlawful cohabitation. (Supplement to Revised Statutes of U. S., Vol. I., Second Edition, 74-91.)

But even the Edmunds law, stringent as it was, did not seem to accomplish its purpose. There were loop holes in it through which the Mormons could escape. So on March 3, 1887, the Edmunds-Tucker Act was passed as an amendment to the Edmunds Act of 1882.

This is quite long, embracing twenty-seven sections. I can give only the substance of some of them bearing especially on the subject of polygamy, etc.

Paragraph 1 provides that in prosecutions for bigamy, etc., the husband or wife may testify, but not to confidential communications between them.

Paragraph 2 provides for the issuance of an attachment when it is believed that a witness will fail to appear.

Paragraph 9 requires that certificates of marriage shall be filed by anyone performing the marriage ceremony in the territories of the United States, such certificates to be *prima facie* evidence of marriage. This section also provides that those who violate its provisions shall be "punished by a fine of not more than $1,000, or by imprisonment not longer than two years, or by both said punishments, in the discretion of the court."

Paragraph 10 provides that any legal evidence of marriage may be admissible.

Paragraph 11 provides that the laws of Utah allowing illegitimate children to inherit the property of their father shall be annulled, which provision, however, was not to be retroactive.

Then follow several sections with reference to the property rights of persons in Utah.

Paragraph 17 provides for the abolition of the "acts of the legislative assembly of the Territory of Utah, incorporating, continuing or providing for the corporation known as the Church of Jesus Christ of Latter Day Saints and the ordinance of the so-called general assembly of the State of Deseret incorporating the Church of Jesus Christ of Latter Day Saints," and provides for winding up its affairs.

Paragraph 22 provides that the election districts shall be abolished, the Territory redistricted, and that only citizens of the United States shall be entitled to vote.

Paragraph 23 requires that an oath shall be taken before

voting, in which every person shall swear to support the Constitution of the United States, and to faithfully obey the laws thereof, and especially the Edmunds Act of 1882, and provides that jurors shall be required to do the same. It goes on to say:

"No person shall be entitled to vote in any election in said territory, or be capable of jury service, or hold any office of trust or emolument in said territory, who shall not have taken the oath or affirmation aforesaid. No person who shall have been convicted of any crime under this act, or under the act of Congress aforesaid, approved March 22, 1882, or who shall be a polygamist, or who shall associate with or cohabit polygamously with persons of the other sex, shall be entitled to vote in any election in said territory, or be capable of jury service, or hold any office of trust or emolument in said territory."

This law was so minute in its provisions as to cover every conceivable case of polygamy or unlawful cohabitation, and also so stringent that it could not be evaded. It produced the greatest consternation in the Mormon ranks. Many arrests were made for polygamy, unlawful cohabitation, etc. The courts and juries being taken out of Mormon hands, conviction followed arrest.

To Judge John W. Judd, now of Nashville, but who was at that time Associate Justice of the Supreme Court of Utah, is due especial credit for enforcing the law and thus shattering the almost impregnable organization of the Mormons.

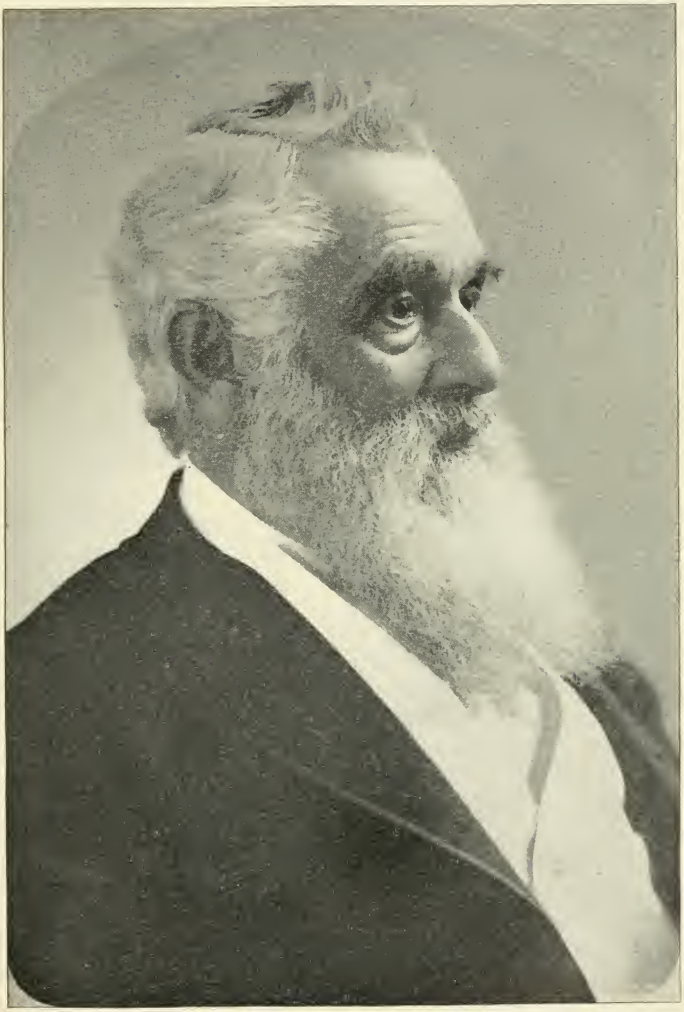
John Taylor had succeeded Brigham Young in 1877 as head of the church. After the passage of the Edmunds Act he fled to Mexico to escape its provisions and died there in 1886, a fugitive from justice. He was succeeded by Wilford Woodruff. He followed the example set by

his predecessor, and after the passage of the Edmunds-Tucker Act he went in hiding to evade the punishment it provided for all who violated it, as he was constantly doing.

George Q. Cannon, who stood second to Wilford Woodruff in authority, and the delegate from the Territory of Utah to Congress, fled from Utah, but he was arrested at Denver and sent back. On the way to Salt Lake City he complained of being sick, went to the rear platform of the train and fell (?) off. But the officer fell (?) too. Mr. Cannon was brought back, put under a $40,000 bond, which he jumped, but afterward he returned, was sentenced and sent to the United States penitentiary.

Mr. Brigham H. Roberts, the polygamous Congressman-elect to the Fifty-sixth Congress, took every one of his plural wives in violation of the Edmunds and Edmunds-Tucker laws. He served a term in the penitentiary for polygamy, and when he came out he showed his defiance of the law by taking another wife. This is the man who went to Washington asking a seat in Congress to make laws for the people of this country!

Dr. T. C. Iliff, Superintendent of Methodist Missions in Utah and Presiding Elder of the Salt Lake City district, and who has spent twenty-eight years in Utah, recently delivered a very interesting lecture in the Tulip Street Methodist Church, Nashville, in the course of which he said that about this time he was chaplain of the United States penitentiary, and that he had a very distinguished audience, which included one apostle, about forty or fifty bishops and innumerable elders—all in prison garb. These men, who were convicted of breaking the law, all had the opportunity to escape by promising to



LORENZO SNOW.

PRESENT PRESIDENT.

obey the law in the future, but they steadfastly refused to do so, preferring to go to the penitentiary rather than give up their habits of polygamy, so strongly did they hold to the doctrine.

Finding, however, that they could not evade the law, and that it did not pay to defy it, the Mormons decided to try another tack. So in 1890 President Wilford Woodruff issued a manifesto to his followers, in which he declared that he proposed to obey the laws and advised every one else to do so. He was asked on the witness stand if his proclamation was intended to cover future plural marriages. He said it did. Again, he was asked if it was intended to cover unlawful cohabitation as defined by the Edmunds-Tucker law. He said it did.

Lorenzo Snow, the present head of the church, who succeeded Wilford Woodruff in 1898, also testified to the same effect.

In 1891 an amnesty was granted by President Harrison to those Mormons who were in exile and in the penitentiary. This was done on the most solemn promise of the Mormon leaders, pledging their "faith and honor" that old polygamous relations should cease and that no new polygamous marriages would be consummated—in other words, that they would obey the laws.

Two great conferences of the Mormon people held in the tabernacle in October, 1890, and October, 1891, solemnly and unanimously ratified this action of their leaders. In order to get back the church property which had been confiscated by the United States Government in the Edmunds-Tucker Act, the Mormon Church pledged itself that "the rightfulness of the doctrine of polygamy shall not be inculcated"—that is, that it should not even be *taught.*

CHAPTER XI.

ITS HISTORY—STATEHOOD—POLYGAMY PROHIBITED—POLYGAMY PRACTICED.

Having quieted the public conscience by such profuse promises, the Mormons then began to apply for statehood for Utah. The evident purpose of this action was to get out from under the jurisdiction of the United States Courts and have the privilege of making their own laws and choosing their own judges and jurors.

On December 12, 1893, Mr. J. L. Rawlins, now United States Senator from Utah, then delegate to Congress from the Territory of Utah, pledged on the floor of the House of Representatives, on behalf of the leaders of the Mormon Church, that if Utah should be admitted to the Union as a State, polygamy would be forever abolished by the people of that State.

In view of all these solemn pledges, and as both political parties wished to conciliate the Mormons and secure their votes—because they are accustomed to vote solidly, one way or the other—Congress, on July 16, 1894, passed the Enabling Act, granting statehood to Utah. But to be on the safe side, it accompanied the grant with the following provision, as a condition precedent to admission:

"And said [constitutional] convention shall provide, by ordinance irrevocable without the consent of the United States and the people of said State—First, That perfect toleration of religious sentiment be secured, and that no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious

worship; *provided,* that polygamous or plural marriages are forever prohibited."

The constitutional convention of Utah, in accordance with this condition, incorporated into the Constitution a clause forever prohibiting the practice of polygamy within the bounds of that State. The following is the clause:

"The following ordinance shall be irrevocable without the consent of the United States and the people of this State: First—Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship, but polygamous or plural marriages are forever prohibited."

This, as is seen, is almost an exact copy of the clause on the subject of polygamy in the Enabling Act, showing how thoroughly the people of Utah, of whom about five-sixths are Mormons, agreed to accept its provisions.

Mr. B. H. Roberts, afterwards the Congressman-elect from Utah, was a prominent member of the constitutional convention which adopted this clause.

The same constitutional convention provided that all laws of the territory in force at the time the Constitution was adopted should remain in force until they expired by their own limitations or were altered or repealed by the Legislature. Among these laws is the one against "unlawful co-habitation," found in section 3 of the Edmunds law already quoted. The Legislature of Utah incorporated this law into the penal code of the State.

It reads as follows:

"If any male person cohabits with more than one woman he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than $300, or by imprisonment in the county jail for not

more than six months, or by both said punishments, in the discretion of the Court." (Revised Statutes of Utah, 1898, p. 900, section 4209.)

The Mormons accepted these conditions. Of course they did. They would have accepted any conditions to get statehood. What did they care for conditions when such a big prize was at stake? Conditions, pledges, promises, are made only to be broken anyhow—by Mormons.

Brigham Young had said in a sermon delivered in the Salt Lake Tabernacle, July 12, 1875:

"Do not be discouraged by your repeated failures to get into the Union as a State. We shall succeed, we shall pull the wool over the eyes of the American people and make them swallow Mormonism, polygamy and all.

"We shall drop the old issue between the Mormons and the Liberals in Utah, ally ourselves with the two great national parties, dividing ourselves about equally—so as to fall in with the one in power. We don't know and we don't care about the issues. We must be at peace with them in order to get into the Union. After that we can snap our fingers in their faces, restore the good old times when we dwelt undisturbed in these valleys of the mountains, and cast out devils as we used to do."

But statehood was granted. The Mormons at last received their coveted prize. They were removed from under the jurisdiction of the United States Government and were given the privilege to make their own laws, with all the powers of a sovereign State. What followed? They at once proceeded to teach polygamy all over the State and to resume their polygamous practices, "snapped their fingers" defiantly in the face of Congress and said: "Now, what are you going to do about it?" Brigham Young's prophesy became history—for one time. The

"good old times" were restored. Missionaries from all over Utah testified that old conditions were being revived and that the Mormon leaders were violating their solemn pledges.

When attention was called to this condition of things the *Deseret News,* of Salt Lake City, the official organ of the Mormon Church, gave lengthy editorial space to a defense of such lawless course, claiming that there was at the time of admission "a tacit understanding, not to say contract, that the dead strife [prosecution for polygamy] should be buried; that family obligations [meaning polygamous marriages] already entered into and maintained for years should not be disrupted." Upon the same subject Mr. B. H. Roberts said: "Technically a law [against cohabitation with plural wives] crept into our statute books. * * * That law has not been executed, and, like some of the blue laws of Connecticut, which exist on the statute books under similar circumstances, it has not been enforced." (See *Salt Lake Herald,* Nov. 6, 1898.) All this is, of course, in effect admitting that both the pretended constitutional and the legal prohibition of polygamy were a mere farce to deceive the nation and secure statehood for Utah—or, to use Brigham Young's elegant phrases, the purpose of their adoption was simply to "pull the wool over the eyes of the American people and make them swallow Mormonism, polygamy and all."

CHAPTER XII.

ITS HISTORY—THE ROBERTS CASE—ARGUMENTS FOR AND AGAINST—EXCLUDED FROM CONGRESS.

In addition to all the violations of their solemn pledges upon the subject of polygamy mentioned in the last chapter, and as if to throw down the gauntlet to the American people, the Mormons in November, 1898, elected Mr. Brigham H. Roberts as their representative in the Fifty-sixth Congress. As this case attracted the attention of the whole country, I shall discuss it somewhat in detail. Mr. Roberts is a prominent Mormon elder and the author of one of their standard books, called "New Witness for God," which lies before me. In this he uses all the arts of sophistry and of ingenuity to prove that Joseph Smith is that "New Witness." I shall have occasion to quote from the book later on other points. We are concerned now only with his belief and practice as to polygamy. He was an avowed polygamist, having at least three wives. All of his polygamous wives, if they may be called such, he married since the Edmunds anti-polygamy law of 1882, or since the congressional anti-polygamy law of 1862, and hence his marriages were all consummated in the open and willful defiance of law, as well as in the willful defiance of the sense of morality of the American people. He was convicted of living with a plural wife prior to the amnesty proclamation of President Benjamin Harrison, January 4, 1893, and of President Grover Cleveland, September 25, 1894, for which offense he

served a term of imprisonment, to which he was sentenced on May 1, 1889. He confessedly lived with plural wives and begat polygamous children since November 1, 1890, and had not therefore complied with the conditions of either of the said amnesty proclamations.

His election aroused the intensest indignation all over the country. It seemed a deliberate attempt to carry out Brigham Young's threat to "pull the wool over the eyes of the American people and make them swallow Mormonism, polygamy and all."

The Ministers' Association of Salt Lake City sent out tract after tract giving information upon the subject. Dr. T. C. Iliff and Rev. Wm. R. Campbell, of the Association, came east and by their speeches and their persuasion fanned the interest into a flame. The League for Social Service of New York City, Dr. Josiah Strong, Secretary, took up the fight and flooded the country with pamphlets bearing on it. The women of the country became aroused and exerted all of their mighty influence against Mr. Roberts. Miss Helen Gould supplied the funds necessary to employ attorneys and for other expenses in carrying on the fight. Conventions, associations, conferences, synods, presbyteries and churches of all denominations passed resolutions against the seating of Mr. Roberts. Petition after petition was sent to the members of Congress requesting them to vote against his being seated. Public sentiment was never so aroused and certainly never so thoroughly unanimous upon any subject in this country.

To try to stem the tide Mr. Roberts gave out an interview about the first of the year 1899, in which he said:

"Joseph Smith received a commandment from the Lord to introduce our order of marriage into the church, and

on this strength of revelation, and not by reason of anything that is written in the Jewish Scriptures, the Latter Day Saints practice plural marriages. Polygamy is not adultery, for if it were so considered, then Abraham, Jacob and the prophets who practiced it would not be allowed a heritance in the kingdom of heaven, and if polygamy is not adultery, then it cannot be classed as a sin at all. It appears to me that modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in Abraham's bosom.

"That which God approves, and so strikingly approves, must be not only not bad, but positively good, pure and holy. Notwithstanding this, however, the hand of the Gentiles was laid so heavy upon the people of the Lord that in his mercy God permitted them to cease therefrom from expediency, and true to the pledges given by the church no polygamous marriages have since been celebrated by the church. But not even the church can take away from a man the wives it has already given him. They are his for time and eternity, and I think that the great, broad-minded and just people will not require a man to cast off the wives he has, with whom he has lived, nor to abandon his children."

At the most, Mr. Roberts said, his offense was unlawful co-habitation, and he remarked: "I am here and the courts are open. If anyone wants to test the point, the way is clear."

This interview only added fuel to the flames. It will be seen that Mr. Roberts not only admitted that he was a polygamist, but he defended polygamy as "positively good, pure and holy," on the grounds that Joseph Smith received it "as a commandment from the Lord." He even went so far as to condemn Christians who do not believe

in polygamy, saying that they "must either learn to tolerate polygamy or give up the glorious hope of resting in Abraham's bosom." Mr. Roberts thus defied not only the Christian and moral sentiment of this country, but also the legal sentiment as expressed in the Edmunds-Tucker act, forbidding polygamous marriages, and also as embodied in the Constitution of his own State, which declared against such marriages as a condition of the admission of the State into the Union.

I was in Salt Lake City during the height of the excitement in regard to the Roberts case, just a few weeks before the meeting of Congress.

While there I made a special study of the case. In fact, that was largely my purpose in going to Salt Lake City at that time. It may be of interest to give the result of my observations as to how the case was viewed out there. It was the one universal theme of conversation. It was discussed on the streets, in the hotels and in the stores. Wherever two or three were gathered together in Salt Lake City there was the Roberts case discussed. The papers every day contained column after column upon the subject in their news department and usually had an editorial or two about it also. The almost universal opinion and wish among non-Mormons, irrespective of party, was that Roberts would be unseated, and there were a good many Mormons who felt the same way. But the genuine Mormon stood by him very earnestly and hoped to see him seated.

I shall condense the arguments on both sides and shall try to consider them as fairly and fully as practicable.

First, then, the case for Roberts.

1. Mr. Roberts was legally elected, receiving a majority of about 6,000 in the State of Utah. (The population of

the State entitles it to only one representative in Congress.) His credentials were perfectly regular—as regular as those of any other member-elect of the Fifty-sixth Congress. His opponent did not even contest the seat. He, however, was himself a Mormon.

2. Mr. Roberts contended that all the agreement which was entered into between Utah and the Government of the United States when the former was admitted to statehood was that there should be no more polygamous marriages in the future, and that this agreement had been faithfully carried out by the people of Utah.

3. He claimed that he was elected as a Democrat by Democratic votes and that nether the Mormon church nor polygamy had anything to do with his election.

4. He claimed also that he was not guilty of polygamy, by which term Mr. Roberts and other Mormons understand, not *living* with more than one wife, as other people understand it to mean, but *marrying* more than one wife. He admitted, or at least he had previously admitted, that he was living with three wives. But he claimed that he married them all before the manifesto in 1890, and also, of course, before statehood.

5. He said that he promised to be a husband to them and he did not think that it would be just to them for him to cast them off.

6. At the most his offense, he claimed, was only a misdemeanor, under the laws of Utah, and he could be punished for it before the courts, if desired.

7. Besides, he was no worse than other men. If Miss Helen Gould and others who were fighting him wanted to punish immorality, they could find plenty of it at their own doors. It was also intimated, and by some it was openly said, that Mr. Roberts was no worse than other

congressmen. The only difference was that he took his wives openly and they took theirs secretly.

As far as I can recall, these are all the arguments made by Mr. Roberts and his friends in his behalf. Really, his case seemed a strong one. Now, what were the answers to these arguments? Let us consider the case against Roberts.

1. It was admitted that he was legally elected and that on their face his credentials were all right.

2. It was not admitted, however, that all the agreement entered into between Utah and the United States when Utah was admitted to statehood was simply that there should be no more polygamous marriages in the State. On the contrary, it was pointed out that the Mormon leaders on the witness stand distinctly interpreted the manifesto of President Woodruff as referring not only to future polygamous marriages, but also to continued polygamous cohabitation. The language of both President Woodruff himself and also President Snow was taken down and lies before me as I write. It was shown also that President Harrison in his proclamation of January 4, 1893, expressly conditioned the grant of amnesty to the citizens of Utah upon "the faithful observance of the laws of the United States against unlawful cohabitation," not against new polygamous marriages, and that President Cleveland repeated the same condition in his proclamation of September 24, 1894, thus indicating the understanding which the United States Government had of the matter. It was also shown that the Legislature of Utah, as an expression of its good faith, passed a law against unlawful cohabitation as well as against future polygamous marriages. The Mormons claimed that this law was intended to be a dead letter. In other words, it was in-

tended only for foreign consumption. Its purpose was to deceive the people of the United States by making them believe that there was no polygamous cohabitation being practiced in the State, while they would go on practicing it all the time, and no one at home would say anything about it. They were exceedingly indignant at Mr. Charles Mostyn Owen, representative of the New York *Journal,* for exposing their deception. The very fact, however, that the Legislature of Utah passed the law against unlawful cohabitation shows the understanding which the people of Utah had of the compact made by them with the United States Government.

3. It was admitted that Mr. Roberts was nominated as a Democrat, but it was not admitted that the Mormon Church did not have anything to do with his election. On the contrary, the following facts were given: (a) Some of the most prominent Democrats in the State were among his strongest opponents. In fact, about every Gentile in Utah, Democrat as well as Republican, was against him. Some of these voted for him, but they said they did so for the purpose of testing the question of whether a polygamist could hold a federal office. (b) The one paper in the United States which did more against Mr. Roberts than any other was a Democratic paper, the New York *Journal.* (c) The curious spectacle was presented of the Democratic organ, the Salt Lake *Herald,* having very little to say about the matter, and almost nothing in the defense of Mr. Roberts, while the organ of the Mormon Church, the *Deseret Evening News* took the deepest interest in the case and was the recognized champion of Mr. Roberts. (d) When several years ago Mr. Roberts fell out with the church leaders and ran for office without first having obtained their

consent, he was overwhelmingly defeated, while this time he was overwhelmingly elected. From this fact many believed and charged that the church was back of Mr. Roberts, and that its purpose was to test public sentiment upon the subject of polygamy, and if it was found that the time was ripe for it, to have the Legislature of the State repeal the law against unlawful cohabitation, and perhaps also to resume their new polygamous marriages. I am not sure about this, but there could be no question that the Mormons still believe in polygamy; that it is a part of their religion, as they say; that many are still practicing polygamous cohabitation; that the manifesto of President Woodruff did not abolish the principle of polygamy, but only suspended its practice for the sake of expediency; that there had been at least two polygamous marriages among the Mormons in the last three years, and that the church had honored, rather than punished, those who engaged in them. Putting all these things together, it certainly looks as if there were some ground, to say the least, for the charge that the Mormon Church was back of the election of Mr. Roberts.

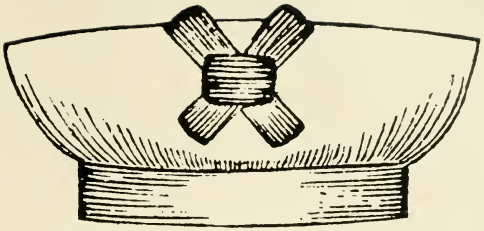
4. Mr. Roberts may not be a polygamist, as he understands the word. But the following facts would seem to indicate it to an ordinary mind: (a) He has three living wives. Their names are Louisa Roberts, whom he claims as his legal wife, according to an oath taken by him in 1895, and a *fac simile* of which is in my possession; Celia Dibble Roberts, and Dr. Margaret C. Shipp Roberts. All of these he married after the Edmunds act of 1882, or certainly since the Congressional law of 1862. (b) On May 1, 1889, he was sentenced to a term of imprisonment for living in unlawful cohabitation with more than one wife, and served out his term. (c) When he came out

of prison he showed his contempt for the law by taking a new wife, Dr. Maggie C. Shipp. Just when he married her is not known. He claimed that he did so before the manifesto of President Woodruff in 1890. But while he was in prison Mr. Shipp was tried, as the records show, for living in unlawful cohabitation with Dr. Maggie C. Shipp and others. And it was not until 1897 that Mrs. Shipp took the name of Mrs. Roberts. (d) That he was living in unlawful cohabitation with them is proven by the fact that in 1895 Celia Dibble gave birth to a child, and on August 11, 1897, she gave birth to what were known as the "famous twins."

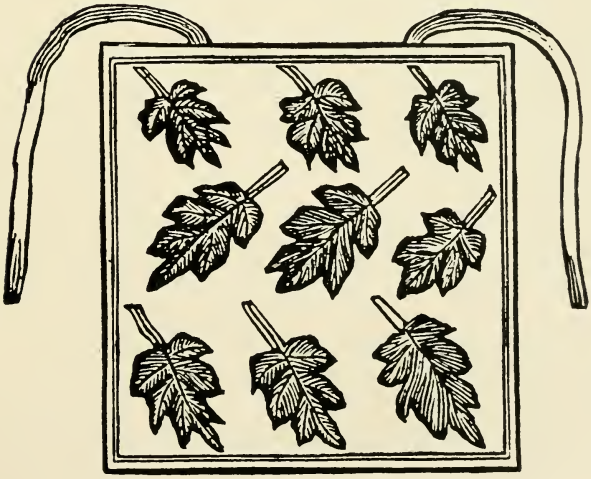
5. No one demanded that Mr. Roberts cast off his plural wives. Every one said that he should support them. But it was demanded by public sentiment, as well as by decency, that he should not continue living in unlawful cohabitation with them.

6. Mr. Roberts said that his offense was only a misdemeanor. That is true, according to the laws of Utah. But in saying that he admitted that he was a law breaker, and the people of this country do not want a constant and flagrant and defiant law breaker to be a law maker for them. He was very free to suggest that he could be tried in the courts of Utah for the offense. But at the same time he was very careful to keep out of the way of those courts. He knew that there was an indictment pending against him for unlawful cohabitation, and it was to avoid that indictment that he left Utah several months before the meeting of Congress and remained away until his case was disposed of in Washington.

7. His claim that he was no worse than other men did not palliate his offense. And the claim of his friends that he was no worse than other Congressmen was a reflec-



MAN'S ENDOWMENT CAP.



REVEALED FIG LEAF APRON.

tion upon our Congressmen which I do not believe. That may be true of some Congressmen, but it is certainly not true of all. Besides, their offense, if such it be, is not open and flagrant. If it should become so it would create as great a wave of public indignation as existed against Mr. Roberts, if not greater. Witness the case of Col. W. C. P. Breckinridge.

8. Deny it, disguise it as he might, the issue which the election of Mr. Roberts forced upon the American people was, Shall polygamy continue to be tolerated in this country?

In an address issued by the Salt Lake Ministerial Association to the people of this country these ministers said:

"If Mr. Roberts is permitted to remain in Congress, and we fail to get a constitutional amendment prohibiting the practice of polygamy, this anti-American institution will fasten itself upon this inter-mountain region, whence it will ultimately spread throughout the country, until some day the American people will have to rise in their might and crush it in order to prevent this nation from crumbling into dust. In the meantime thousands of hearts will be broken and multitudes of souls will be sacrificed to the demon of deified lust, while the very name of this fair land will come very near becoming a reproach in the eyes of the civilized world."

From 20,000,000 homes and 70,000,000 throats all over the land the cry came in thunder tones that such a man, representing such an issue, must not be allowed to sit in our Congressional halls and help to make our national laws.

When Congress met on December 4, 1899, the most prominent question before it was as to whether Mr.

Roberts should be seated or not. When he presented himself to take the oath of office his right to do so was challenged by Hon. Robert W. Taylor, of Ohio. By a vote of 302 to 30 he was refused the privilege of taking the oath, and the case was referred to a special committee of nine members, with Mr. Taylor as chairman. This committee was unanimous against allowing him to retain his seat. The only question was as to whether he should be excluded or sworn in and then expelled. Seven members of the committee favored exclusion and two expulsion. There were strong arguments on both sides, but by a vote of 268 to 50 the house voted to exclude him. And the fifty who voted for the minority report were not in favor of allowing him to keep his seat. They only thought that it would be better to permit him to be sworn in on the face of his credentials, and then to expel him. So that really he was excluded by a unanimous vote. This shows the strength of public sentiment when it is aroused.

The following extracts from an eloquent speech delivered on the floor of the House by Mr. Landis, of Indiana, during the discussion of the Roberts case, will be of interest here: "Pages might be written of the violation of the compact by which Utah was given a star. Mr. Speaker, that star is a fallen star: it does not shine with the brilliancy and luster of her sister stars. It shines by cunning and by deceit, by treachery, by fraud. It speaks of crime and violation of the most solemn covenant ever made between territory and the union. [Applause.] And I charge here that Utah came in as the result of a deliberate conspiracy to free that people from the heavy hand of the federal authority and thus enable them to live their religion unhindered.

"The gentleman from Utah, Mr. Roberts, has been

particularly severe on the missionaries. I do not wonder at it. The missionary has given attention to the polygamist, has stood in his path, has scattered thorns along his way, and for this he is branded as a spotter, an informer and a spy. History will bear out this statement, that although these fanatical priests and their deluded followers put a thousand miles of trackless wilderness, a thousand miles of desert waste, infested with savages, between civilization, between their camp of bigotry and crime, yet the distance was not too great nor were the hardships too severe to daunt the spirit of the missionary of the Christian Church. He tracked polygamy and faced it in its lair. The Danites, as cruel and pitiless a band of cut-throats as ever handled the glittering steel, carried on the murderous work of the church. Still the missionary toiled on. The blood atoners silenced forever in death the voice of apostacy. The government practically abandoned the field, considering that it was powerless to hinder that monster, fortified in those mountain fastnesses; but the American Christian missionary with a courage that now seems sublime, with a fidelity to purpose that is now an inspiration, battled on in the fear of God and for the love of humanity. [Applause.]

"I will say that the people of this country expect us to turn him back," said Mr. Landis, in conclusion. "I protest against his coming in. I protest on behalf of a constituency that has read the Ten Commandments and the Sermon on the Mount. I protest on behalf of the American homes, made beautiful by love and devotion and holy by the virtue of our womanhood. I protest on behalf of the American mother and her child and the American father who will never consent to

the enthronement and deification of human passion, and of those doomed to illegitimacy. The country is waiting for us to act; from New England, whose homes have been made a pattern for this continent, to way down South in Dixie, where honor is religion, where gallantry is law, and virtue is the high ideal of beautiful womanhood, States are waiting to-day, waiting for the American chivalry to speak." [Loud applause.]

After his exclusion Mr. Roberts issued a statement in which he admitted that there were at that time "1,543 polygamous families in the church throughout the world"—nearly all, of course, in Utah. He declared that he was "overwhelmed by the force of numbers, but not dismayed," and returned to Utah—and to his complicated domestic relations. Mr. King, a Mormon, but not a polygamist, was elected to succeed him. Soon after his return to Salt Lake City, Mr. Roberts was indicted for living in polygamous cohabitation, pleaded not guilty and was convicted and fined, but appealed his case to a higher court on two grounds: (1.) That he was indicted for living in unlawful cohabitation with *more than one* woman. But he claimed that one of them was his legal wife, and so living with her was not unlawful cohabitation. (2.) That he was indicted *in Salt Lake County* for living in unlawful cohabitation with more than one woman. But one of these women lived in another County, and so he could not be found guilty in Salt Lake County of living in unlawful cohabitation with more than one woman. Such are the subterfuges of Mormonism.

This closes the history of Mormonism to the present. And what a history it has been—a story from beginning to end of imposture, of fraud, of quarrelings, of rebel-

lion, of bloodshed, of deception, of theft, of murder—in fact of what the Apostle called the "works of the flesh": "And the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. v. 19-21.)

It is the most shameful, the most dreadful, the most infamous history of any people on the face of the globe who profess to march under the sacred banner of Prince Immanuel, and is perhaps not even excelled in infamy by the history of any heathen nation.

And these are the people who are sending out missionaries all over our land to convert us to their religion!

CHAPTER XIII.

AS A RELIGIOUS SYSTEM—ITS DOCTRINE AS TO GOD—GOD A MAN—A MARRIED MAN—A POLYGAMIST.

We have been studying for some time the history of Mormonism, and we have seen what an awful history it is. But, after all, the history of any people is only the expression of their principles, and it is apt to be no better and no worse than those principles. Bad as is the history of Mormonism, it is simply the logical working out of the principles of Mormonism. Let us see what those principles are. I shall take their articles of faith, which the Mormon missionaries carry with them and give to all who will take a copy, and let their own leaders and writers expound them.

The first article says: 'We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." That certainly sounds all right. But let us see what they mean by it.

"We believe in God the Eternal Father." What kind of a God? What kind of a Father? This question is fundamental. A person's conception of God underlies all of his theology and gives shape to his own character and conduct. I shall dwell awhile on this point.

The Bible conception of God is a most exalted one. He is spoken of as infinite, eternal, omnipotent, omniscient, pure, holy, the great I Am, the Most High, etc., etc. Christ said, "God is Spirit." The definition given of him by Dr. A. H. Strong in his Systematic Theology is, "God

is the infinite and perfect Spirit, in whom all things have their source, support and end." The Westminster Catechism defines him as "A Spirit, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." Dr. J. P. Boyce says that "God's nature is exclusively spiritual." This is the conception of God universally held among Christians. What is the Mormon conception of God?

1. They say that *God is a man* like we are, a man "about six feet high," a man with flesh and bones, though without blood; a man "with body, parts and passions," to use their favorite expression.

The Mormon missionaries, as they go around, carry with them a little tract which they offer to leave at every house. It is written, or compiled, by Mr. Ben E. Rich, President of the Mormon Propaganda at Chattanooga. It is called "A Friendly Discussion Upon Religious Subjects." It is written in the form of a story. The scene is laid in a "town in the southwestern part of Tennessee, which we will call Westminster." The reference evidently is to Winchester. Several persons take part in the discussion. The hero is a "Mr. Durant of Salt Lake City." Mr. Durant is simply a Mormon elder. He represents Mormonism, and of course tries to uphold its principles. The first point which he attempts to prove is that God has a body, and that he has "parts and passions." His argument is based upon some passages of Scripture which speak of God as speaking face to face with Moses, and as having mouth, eyes, lips and tongue, etc. Many other such passages might have been quoted besides those given by Mr. Durant. They are all evidently used in what the theologians call an anthropomorphic sense—that is, they speak of God as being in the form of a man, as "an accom-

modation to human thoughts, and to the incapacity of human language to express exclusively divine things." (Boyce). All Christians so understand them. But the Mormons take them in a literal, material sense, and base their whole conceptions of God and their whole system of theology, and indeed their whole conduct, upon them.

Mr. Durant closes his argument on this point by saying:

"And as for passions we are told in the Bible that he (God) exercises love and is a jealous God. Are these not parts and passions? It would appear that all who believe in the Scriptures must conclude that they are parts and passions, and that the Creator is a God after whose likeness we are made."

These views of "Mr. Durant of Salt Lake City," revolting as they are to all our ideas about God, are the views of every Mormon, as indicated over and over again. "Mr. Durant" is only a *nom de plume* for Mr. Ben E. Rich, President of the Mormon Propaganda in the South, with headquarters in Chattanooga, and so his utterances are official.

But there is plenty of other evidence on this point. The Mormon Catechism says:

"What kind of a being is God?"

"He is in the form of a man."

"How do you learn this?"

"The Scriptures declare that man was made in the image of God."

"Have you any further proof of God's being in the form of a man?"

"Yes. Jesus Christ was in the form of a man, and he was at the same time in the image of God's person."

"Is it not said that God is a Spirit?"

"Yes. The Scriptures say so."

"How then can God be like man?"

"Man has a spirit, though clothed with a body, and God is similarly constituted."

"Has God a body then?"

"Yes; like unto man's body in figure."

"Is God everywhere present?"

"Yes. He is in all parts of the universe."

"If God is a person how can He be everywhere present?"

"His person cannot be in more than one place at a time; but he is everywhere present by His Holy Spirit."

This is the doctrine of God the Father taught to Mormon children, and believed by every true Mormon.

Orson Spencer, a prominent Mormon elder, and perhaps the most learned man they have ever had, whose writings are especially commended by Geo. Q. Cannon, said in a series of letters to Rev. William Crowell, then editor of the *Watchman,* of Boston, which letters have since been published in book form:

"We believe that God is a being that has both body and parts and also passions. . . . A very general conviction concerning the character of God now is that he is a being without body or parts or passions. A greater absurdity cannot be furnished in all the annals of heathenism. Even images of wood and brass and stone are scarcely more remote from the picture of the true God than the theory of a passionless, matterless God. . . . The New Testament tells us what his body is like. It is so nearly and exactly like the body of Christ that there is no difference. Paul says that Christ was the express image of his person. It is then beyond all dispute that the body and person of Jesus Christ and the Father are alike. . . . One is the express image of the other. If one

has a fleshy, material body, the other has. If one resembles in stature the seed of the woman, the other wears the same resemblance. . . . If one, wearing a body of flesh and bones, in all points like unto his brethren, is capable of holding all power in heaven and earth, and also of displaying the brightness of celestial glory, the other can do the same in a similar body of flesh and bones. He declares that he has given us an image and likeness of himself in the person of man."

One of the standard Mormon works is called "'Key to the Science of Theology," written by Parley P. Pratt, who was one of the Twelve Apostles, but who, as we have seen, was killed by Mr. McLean because of his having run off with McLean's wife. In it Mr. Pratt speaks of God as "not only possessing body and parts, but flesh and bones and sinews and all the attributes, organs, senses and affections of a perfect man." (Key to Theology, p. 40.)

He says again:

"Each of these Gods, including Jesus Christ and his Father, being in possession of not merely an organized spirit, but a glorious immortal body of flesh and bones, is subject to the laws which govern, of necessity, even the most refined order of physical existence." (Key to Theology, p. 44.)

Again:

"It is, therefore, an absolute impossibility for God the Father of Jesus Christ to be everywhere personally present." (Key to Theology, p. 45.)

The book of Mormon says:

"And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood. I saw the finger of the Lord, and I feared that He would smite me;

for I knew not that the Lord had flesh and blood." (Book of Mormon, Ether, 1:8.)

The Doctrine and Covenants, another "inspired" book of the Mormons, says:

"The Father has a body of flesh and blood as tangible as man's; the Son also." (Sec. 130; 22.)

Joseph Smith said in a sermon:

"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret." (Journal of Discourses, Vol. VI., p. 3.)

And again, in the same sermon:

"It is the first principle of the gospel to know that he was once a man like us; yea that God himself, the Father of us all, dwelt on an earth the same as Jesus Christ himself did."

And again:

"In the beginning the head God called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn in this way we begin to learn the only true God, and what kind of a being we have got to worship."

Again he said:

"There is no other God in heaven but that God who has flesh and bones." (Compendium, p. 287.)

One of the principal arguments used by the Mormons to prove that God is a man, "with body, parts and passions," is as follows: After his resurrection Christ had a body, with flesh and bones. He could eat, could be handled. He ascended to the Father and the angels said to the disciples that "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) "In like manner" they understand to mean with the same body.

But (1) *God the Father* was never incarnated. (2) He is called a Spirit. (John, iv. 24.) Christ said that a "Spirit has not flesh and bones." (Luke, xxiv. 39.) (3) "No man hath seen God at any time." (John 1:18.) (4) "The Word"—Christ, the expression of God—*became* flesh." (John 1:14.) He was not flesh until he became incarnate. (5) "Being in the form of God . . . he *was made* in the likeness of men." (Phil. ii. 6, 7.) Evidently "the form of God" is not the same as "the likeness of men." (6) The image of God, to which Christ restores us, is a spiritual not a physical image. The new man is "created after God in righteousness and holiness of truth" (Eph. iv. 24), not in body. (7) To say that God has a *spiritual* body is to say that he is partly spiritual and partly physical, and so is to make him more or less material, when he is declared by Christ to be simply "a Spirit." (8) The expression "in like manner" in Acts 1:11 does not refer to his coming with a body, but to the manner of his coming—suddenly, mysteriously, in the clouds.

2. Believing that God is a man with "body, parts and passions" they think that he is a *married* man. They understand the "parts and passions" as referring to the organs of generation, as well as to different emotions.

3. They believe that he is a polygamist, with a harem full of wives.

CHAPTER XIV.

AS A RELIGIOUS SYSTEM—ITS DOCTRINE AS TO GOD—GOD WAS ADAM—MANY GODS.

4. But not only do the Mormons believe that God is a man. They believe that *he was Adam,* and in this sense is the Father of the human race. Or, to put it another way, they believe that Adam was God, and that God is thus the father of all men in the sense of physical procreation, and that in this sense also he is the Father of Jesus Christ.

Joseph Smith spoke of "Michael, or Adam, the father of all, the prince of all, the ancient of days." (Doctrine and Covenants, Sec. 27:11.)

In a sermon delivered in the tabernacle at Salt Lake City, April 9, 1852, Brigham Young emphasized this doctrine. He said:

"Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! *When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him.* He helped to make and organize this world. He is Michael the Archangel, the ancient of Days! about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it and will know sooner or later." (Journal of Discourses, Vol. 1, p. 50.)

And again:

"When the virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not*

begotten by the Holy Ghost. And who is the Father? He is the first of the human family." (Journal of Discourses, Vol. I., p. 50, Sermon by Brigham Young.) Many Mormons still believe this doctrine of Brigham Young that Adam was God, and that he came down to earth and "brought Eve, one of his wives, with him," and so peopled the world.

With such a view of God, physical and limited, it is but natural that the Mormons should repudiate the Bible narrative of creation. In another sermon delivered in the Tabernacle, Oct. 3, 1853, Brigham Young said:

"You believe Adam was made of the dust of the earth. *This I do not believe.* You can write that information to the States, if you please—that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. Because I have come to understanding and banished from my mind all the baby stories my mother taught me when I was a child."

Brigham Young was at this time the prophet of the church, the mouthpiece of God, and so was believed to speak by inspiration. Later on the Apostle Heber C. Kimball announced that *Brigham Young himself* was God!

The Mormon Catechism has this question and answer:

"Was the earth originally formed out of nothing?

"Answer. No. The elements of which it was organized always existed." (Catechism, p. 22.)

One of the revelations of Joseph Smith says: "The elements are eternal." By creation they mean transformation or modification only.

5. But the Mormons not only believe that God is a man with "parts and passions," thus degrading him into a low, material, sensual being; they not only believe that

he is a married man and a polygamist; they not only believe that he was Adam, and Adam was God, thus making him man in a very tangible sense, and at the same time limiting and degrading his powers, but they believe that *there are many Gods.* They are not monotheists, but polytheists, believing in a plurality of Gods, and that Gods were once men who afterwards became Gods. If this be doubted the proof is at hand. The Mormon Cathechism asks: "Are there more Gods than one?" Answer, "Yes, many." The next question is, "Must we worship more than one God?" Answer, "No. To us there is but one God, the Father of mankind, and the creator of the earth." But the emphasis in the question is on the word *worship.* Their idea is there is only one God whom we must *worship,* but there are *many Gods.* Other questions in the Catechism which are asked with reference to the creation are, "What did the Gods do on the second day?" "What did the Gods do on the third day?" etc. The creation of the world, they say, was not the work of one God, but of many Gods unitedly.

"The Pearl of Great Price," a Mormon text book, says:

"And they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and earth. . . . And they (the Gods) said, Let there be light, and there was light."

Key to Theology, by Parley P. Pratt, another text book, says:

"A General Assembly, Quorum or Grand Council of the Gods, with their President at their head, constitute the designing and creating power."

Again:

"Gods, angels and men are all of one species, one race, one great family, widely diffused among the planetary system, as colonies, kingdoms, nations, etc."

And again:

"All these are Gods, or sons of God; they are the Kings, Princes, Priests and Nobles of Eternity. But over them all there is a Presidency or Grand Head, who is the Father of all. And next unto him is Jesus Christ, the eldest born, and first heir of all the realms of light. . . . By consent and authority of the Head any one of these Gods may create, organize, people, govern, control, exalt, glorify, and enjoy worlds on worlds, and the inhabitants thereof."

Joseph Smith said in a sermon:

"The *Head God* called together the Gods and sat in Grand Council to bring forth the world." (Vol. VI., p. 5.)

Again he said:

"To us there is but one God—that is, *pertaining* to us; and he is in all and through all. . . . I say there are Gods many, and Lords many, but to us only one, and we are to be in subjection to that one."

Mr. Roberts, in his "New Witness for God," expressed the opinion that—

"If the phrase 'Grand Presidency' be substituted for Godhead, and 'President' for God, we shall have a nomenclature that will better convey correct ideas to the mind respecting the Gods than that now in common use."

REFORMED EGYPTIAN, IN WHICH JOSEPH SMITH CLAIMED
THE GOLDEN PLATES WERE WRITTEN

CHAPTER XV.

AS A RELIGIOUS SYSTEM—ITS DOCTRINE AS TO GOD—MEN MAY BECOME GODS.

6. Not only do the Mormons teach that there are many Gods who were once men and afterwards became Gods, but they teach also that *men now may become Gods.* Joseph Smith, in the sermon quoted from in the last chapter, said:

"And you have got to learn how to be Gods yourselves, . . the same as all Gods have done before you."

To secure this multiplication of Gods by procreation every Mormon becomes a God. Said Parley P. Pratt:

"But every man who is eventually made perfect, raised from the dead, and filled or quickened with a fullness of celestial glory, will become like them in every respect, physically and in intellect, attributes or powers.

"The very germs of these godlike attributes, being engendered in man, the offspring of Deity, only need cultivating, improving, developing and advancing by means of a series of progressive changes, in order to arrive at the fountain head, the standard, the climax of Divine humanity." (Key to Theology, pp. 40, 41.)

The difference between Gods and angels and men is thus described by Mr. Pratt:

"An immortal man, possessing a perfect organization of spirit, flesh and bones, and perfected in his attributes, in all the fullness of celestial glory, is called a *God.*

"An immortal man, in progress of perfection, or quickened with a lesser degree of glory, is called an *Angel.*

"An immortal spirit of man, not united with a fleshy tabernacle, is called a *Spirit.*

An immortal man, clothed with a mortal tabernacle, is called a *Man.*"

Again he said:

"The great family of man, comprising the inhabitants of unnumbered millions of worlds in every variety and degree of progress, consists of five principal spheres or grand divisions in the scale of progressive beings, viz.:

"First. The *Gods,* composed of embodied spirits, who inhabit tabernacles of immortal flesh and bones in their most refined stage, and who are perfected in all the attributes of intelligence and power.

"Second. The *Angels,* who are also composed of spirits and immortal flesh and bones, less refined, and endowed with vast intelligence and power, but not a fullness.

"Third. Embodied Spirits without a tabernacle of flesh and bones. These are they who have passed the veil of death, and are awaiting a resurrection.

"Fourth. Embodied Spirits, with mortal tabernacles, as in the present world.

"Fifth. Embodied Spirits, who have not yet descended to be clothed upon with mortality, *but who are candidates for the same.*"

By faithful attention to duty in each state, these persons may rise from one scale of being to another, so that ultimately a man may become a God. It is simply the old Buddhist theory of the transmigration of souls engrafted on to the Mormon system.

It is the highest aspiration of every Mormon to become a god. They say that Abraham, and Moses, and Joseph Smith, and Brigham Young, and all who like them have

been faithful and obedient, are now actually gods; and after the resurrection, when they shall have resumed their bodies, and their families shall also have arisen, they shall be entirely and in all respects like the god they worship, in power, dominion, honor, and glory, save only that their kingdoms shall be less extensive—each one's kingdom in eternity being limited by the number of his wives and descendants in this life.

Joseph Smith, in his revelation on the "Eternity of the Marriage Covenant," says of those that live up to the Mormon law of polygamy:

"Then shall they become gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them, then shall they be gods, because they have all power, and the angels are subject unto them.

"They shall pass by the angels, and the gods which are set there.

"Abraham received concubines, and they bear him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation according to the promises, and sit upon thrones, and are not angels, but are gods." (Doctrine and Covenants. 132:19, 20, 37; 76:58.)

But this exaltation depends upon the creation of a kingdom of souls by procreation. The book of Doctrine and Covenants says:

"In the celestial glory there are three heavens or de-

grees, and in order to obtain the highest a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage); and if he does not he can not obtain it." (Sec. 131; 1-3.)

And the Key to Theology says:

"Again it follows, . . . that by consent and authority of the Head any one of these gods may create, organize, people, control, exalt, glorify and enjoy worlds on worlds and the inhabitants thereof; or in other words, each of them can find room in the infinitude of space, and unoccupied chaotic elements in the boundless storehouse of eternal riches with which to erect for himself thrones, principalities and powers, in which to reign in still increasing might, majesty and dominion forever and ever."

Mr. B. H. Roberts, the polygamous Congressman-elect from Utah, has discussed this whole question somewhat at length in his "New Witness for God"; and as he expresses the latest Mormon views on the subject, and on account of the interest which attaches at present to anything he says, I will quote rather freely from him:

"The prophet [Joseph Smith] also taught that the relationships formed in this life were intended to be eternal, not excluding that of husband and wife with all its enduring affections. He taught that the marriage covenant which binds man and woman as husband and wife should be made for eternity, and not until 'death doth them part.' To be made for eternity, however, the marriage covenant must be entered into with that object in view, and sealed and ratified by God's authority on earth—even by the holy priesthood, that authority which binds on earth and in heaven, in time and in eter-

nity, which also looses on earth and in heaven—in time and in eternity. Otherwise such covenants are of no efficacy, virtue or force in and after the resurrection from the dead. The house of God is a house of order, and it is useless to hope that covenants made until death shall overtake the contracting parties will endure in eternity; or that covenants entered into for eternity, unless sealed by the authority of God, will be of binding force in and after the resurrection from the dead.

"I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of Deity; not in any mystical sense, but actually; that man has not only a Father in Heaven, but a Mother also. And when I say that the prophet taught that the resurrection is a reality, that the relationship of husband and wife is intended to be eternal, together with all its endearing affections, I mean all that in its most literal sense. I mean that in the life to come man will build and inhabit, eat, drink, associate and be happy with his friends; and that the power of endless increase will contribute to the power and dominion of those who attain by their righteousness unto these privileges.

"What a revelation is here! As I have remarked elsewhere, instead of the God given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which like an endless vista stretches out before him! Through it man attains to the glory of endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord over his ever increasing posterity. Instead of the commandment, 'Be fruitful and multiply and replenish the earth,' be-

ing an unrighteous law, it is one by means of which the race of the Gods is perpetuated, and is as holy and pure as the commandment, 'Repent and be baptized.' Through that law, in connection with an observance of all the other laws of the gospel, man will yet attain unto the power of the Godhead, and like his father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity.

"If any one shall say that such views of the life to come are too materialistic; that they smack too much of earth and its enjoyments, my answer is, that if it be inquired what thing has contributed most to man's civilization and refinement, to his happiness and dignity, his true importance, elevation and honor in life, it will be found that the domestic relations in marriage, the ties of family, of parentage, with its joys, responsibilities and affections will be selected as the one thing before all others. And those relations and associations which have contributed so much to man's true progress and refinement in this world may be trusted not to degrade him in the life that is to come. On the contrary, with all the affections chastened, with all the qualities of the mind improved and the attributes of the soul strengthened, we may reasonably hope that what has done so much for man in this life will contribute still more abundantly to his happiness, his exaltation and glory in the life which is to come.

"One other point I must not omit to mention. I know how like sacrilege it sounds in modern ears to speak of man becoming a God. Yet why should it be so considered? Man is the offspring of Deity, he is of the same race, and has within him—undeveloped, it is true—the faculties and attributes of his Father. He has also be-

fore him an eternity of time in which to develop both the faculties of mind and the attributes of the soul—why should it be accounted a strange thing that at last the child shall arrive at the same exaltation and partake of the same intelligence and glory with his Father?

"If Jesus Christ, 'Being in the form of God, thought it not robbery to be equal with God,' why should it be considered blasphemous to teach that man by faith and righteousness in following the counsels of God, shall at last become like him and share his power and glory, being a God, even a son of God?" (New Witness for God, pp. 460-463.)

Again Mr. Roberts wrote:

"All these sayings give us reason to believe that man may become as Christ and God are; that he may walk in their footsteps, become like them and inherit the same glory with them. The Prophet Joseph Smith corrected the idea that God that now is was always God." (p. 465.)

"But if God the Father was not always God, but came to his present exalted position by degrees of progress as indicated by the teachings of the prophet, how has there been a God from all eternity? The answer is that there has been and there now exists an endless line of Gods, stretching back into the eternities, that had no beginning and will have no end.

"Their existence runs parallel with endless duration, and their dominions are as limitless as boundless space" (p. 466).

"These conceptions of man's origin and future development and glory involve the idea of a plurality of Gods—a doctrine somewhat startling, perhaps, to modern ears, since men in our times have been taught to look upon it as a sacrilege to speak or think of more than one

God. But since Christianity finds itself so far separated from other truths of the gospel may it not find itself wrong in this? What means that expression in Genesis where, speaking of the creation of man, God is represented as saying: 'Let *us* make man in *our* image after *our* likeness?' Is it not a fair inference that he addressed himself to other Gods who were present? In the account of the creation given in the book of Abraham the plural is used throughout—'And the Gods prepared the earth to bring forth the living creatures.'

"And the Gods took council among themselves and said, 'Let us go down and form man in our image, after our likeness,' etc." (p. 467.)

Again I quote from Mr. Roberts:

"Joseph Smith has revealed the great truth that in the beginningless duration there has existed always an endless succession of exalted men, called Gods." (New Witness for God, p. 474.)

And again:

"As the glory of earthly parents is increased by having beautiful, intelligent children, capable of attaining to the same intelligence, development and standing as the parents, so the glory of the heavenly parent—God—is added unto by having sons who shall attain unto the same honor and exaltation as himself, who shall be worthy of sharing his power and glory and everlasting dominion." (New Witness for God, p. 475.)

In these quotations from Mr. Roberts it is distinctly taught: (1) That the marriage relation will exist in heaven; (2) Provided the marriage is performed by a Mormon priest; (3) That man may become God; (4) That God himself was once a man, and became a God by degrees of progress, as indicated in the teachings

of the prophet [Joseph Smith]—that is, by marriage and by begetting numerous children; (5) That there is a plurality of Gods. Could blasphemy go further? And this is the kind of God the Mormons believe in! How low, how degrading their conception of God!

Dr. Osborn well says:

"Such is the doctrine of God, as held among the Mormons. The moral character of a people cannot rise above that of the deity they worship. Is it strange that a people believing in such a God—a being with a body and passions like man, living in marital relations and carnal connections with innumerably more wives than could enter the vastest seraglio ever pictured in the wildest dreams of the most voluptuous Mohammedan; the father of the human race, not by creation, but by natural physical generation; identical with the first of the human family, who gave to all men, by natural descent from him, a sinful nature; in no respect—in attributes, dignity, or glory—above a vast multitude of gods, or above what any man may become, except that he has the largest family; giving commands and a moral law which he himself is the first to violate, doing evil that good may come—is it strange that a people that has such as their highest conception of the deity, should have sunk into the most beastly sensualism the world has ever known, and been guilty of the most diabolical crimes, without the least compunctions of conscience, verily believing they were doing God's will, provided they were thereby furthering the interests of their Zion? To a people serving such a God, lust is godlike; and all law, civil and moral, must yield to considerations of temporary advantage."

CHAPTER XVI.

AS A RELIGIOUS SYSTEM—ITS DOCTRINE AS TO CHRIST AND THE HOLY SPIRIT—CHRIST A POLYGAMIST—THE HOLY SPIRIT A SUBSTANCE.

The first article of the Mormon Creed goes on to say: "We believe in God the *eternal Father, and in His son* Son Jesus Christ."

The "eternal Father." But he is our Father, not in a spiritual sense but in the sense of natural generation. They speak also of our "Mother God," and sing about her in one of their hymns. But they believe in "His Son Jesus Christ."

What kind of Son? What kind of Christ?

The Key to Theology says:

"Each of these Gods, *including Jesus Christ* and His Father, being in possession of not merely an organized spirit, but a glorious immortal body of flesh and bones, is subject to the laws which govern, of necessity, even the most refined order of physical existence." (p. 44.)

"All these are Gods, or sons of God; they are the Kings, Princes, Priests, Nobles of Eternity. But over them all there is a Presidency or Grand Head, who is the Father of all. And next unto Him is Jesus Christ, the eldest born, and first heir of all the realms of light." (p. 43.)

"It is therefore an impossibility for God the Father, or Jesus Christ, to be everywhere personally present." (p. 45.)

"The Father has a body of flesh and bones as tangible as man's; *the Son also.*" (Doctrine and Covenants, Sec. 130; 22.)

And so they regard him as a son only by physical procreation.

The Mormons also believe that Christ was a polygamist while on earth.

Apostle Orson Hyde taught:

"If at the marriage at Cana of Galilee, Jesus was the bridegroom, and took unto him Mary, Martha, and the other Mary whom Jesus loved, it shocks not our nerves. If there were not an attachment and familiarity between our Savior and these women highly improper, only in the relation of husband and wife, then we have no sense of propriety, or of the characteristics of good and refined society. Wisely then was it concealed; but, when the Savior poured out his soul unto death, when nailed to the cross, he saw his *seed of children,* but who shall declare his *generation.*" (The Rocky Mountain Saints; p. 485.)

The Mormons use two other passages of Scripture to substantiate their theory that Christ was a polygamist: (1) The passage in Revelation, "And I will also show you the bride, the Lamb's wife." Of course the angel is speaking of the church. But the Mormons take it as referring to a woman. (2) When Mary in the garden recognized her Lord, she addressed him as "Rabboni." This means "my Teacher," "my Lord," but they say it means "my husband." A Mormon elder said in a Methodist Sunday-school at Goodlettsville, near Nashville, several months ago, that Christ was a polygamist, and when called on for his proof gave this latter passage. From this they also argue that he lived in poly-

gamous relations with Mary and Martha, the sisters of Lazarus, Mary Magdalene, and the other women who were in his company, and that he is now living in polygamous cohabitation with them in Heaven.

And this is the kind of "Christ" they believe in, a man with flesh and bones, a son of God by natural generation, that God is "as directly the Father of Jesus Christ as Brigham Young, Sr., claims to be the father of Brigham Young, Jr.," and worse than all, that Christ was Himself a polygamist!

But they add, "We believe in God the Eternal Father, and in His son, Jesus Christ, *and in the Holy Ghost.*" What kind of a Holy Ghost? The Apostle Parley P. Pratt in his Key to Theology tells us:

"There are several of these subtle, invisible substances but little understood as yet by man, and their existence is only demonstrated by their effects. Some of them are recognized under several terms, electricity, galvanism, magnetism, animal magnetism, spiritual magnetism, essence, spirit, etc.

"The purest, most refined and subtle of all these substances, and the one the least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit.

"This substance, like all others, is one of the elements of material or physical existences, and therefore subject to the necessary laws which govern all matter as before enumerated.

"Like the other elements, its whole is composed of individual particles. Like them, each particle occupies space, possesses the power of motion, requires time to move from one part of space to another, and can in no wise occupy two spaces at once. In all these respects it differs nothing from all other matter.

"This substance is widely diffused among the elements of space. This Holy Spirit, under the control of the great Eloheim, is the grand moving cause of all intelligence and by which they act.

"This is the great, positive, controlling element of all other elements. It is omnipresent by reason of the infinitude of its particles, and it comprehends all things," (pp. 46, 47.)

Again:

"All the elements of the material universe are eternal.

"There is a divine substance, fluid, or essence called spirit, widely diffused among these eternal elements. (p. 60.)

"As the electric fluid obeys its own laws upon the wire so also does the spiritual or holy fluid convey itself, through certain channels, from one body to another, in accordance with certain legitimate laws." (p. 102.)

And Joseph Smith in the Book of Doctrine and Covenants says:

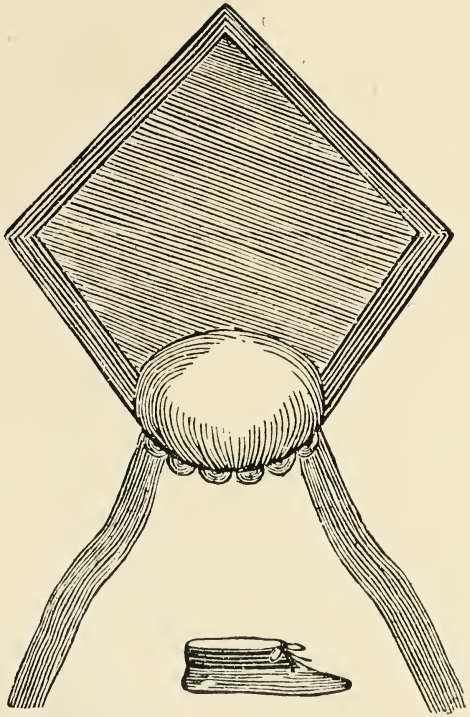
"There is no such thing as immaterial matter. *All spirit is matter*, but it is more fine or pure, and can only be discerned by purer eyes.

"We can not see it; but when our bodies are purified, we shall see that it is all matter." (Doctrine and Covenants, Sec. 131, 7:8.)

Consistent with this view the Mormons constantly speak of the Holy Ghost as "it"—as a thing, not a person. In Mormon Doctrine, Plain and Simple, or Leaves from the Tree of Life, by Charles W. Penrose, the pronoun "it" is used with reference to the Holy Spirit fourteen times in one paragraph.

If the unpardonable sin consists in blasphemy against the Holy Ghost, as many scholars think, surely the Mormons have committed it.

I have dwelt at some length upon the Mormon doctrine as to God because that is the keynote to their theology. If a person is wrong in his belief as to God, he is very apt to be wrong everywhere. That is the test, the Shibboleth, the turning point of all his faith and all his actions. The Mormon doctrine as to God begins in literalism, runs into rationalism, then degenerates into materialism and then descends to the depths of sensualism. To Christian minds it is most horrible, abominable. Heaven they consider a kind of great big, magnificent seraglio, where God the Father, and Christ the Son, and Joseph Smith the Prophet, and Brigham Young and other good Mormons are living, and will live when they die, in polygamous cohabitation with their wives. "There will be no marrying there." True. And so you must be sealed to the wives spiritually for eternity, so that you can live with them when you get there. The more wives you have the higher will be your exaltation in glory. Consequently you need to marry as many as possible here. Such is their teaching. How disgusting!



WOMAN'S CAP AND SLIPPER.

LUCY SMITH.

CHAPTER XVII.

AS A RELIGIOUS SYSTEM—THE FALL—A FALL UPWARD—THE ATONEMENT—SAVED BY OBEDIENCE.

I need not dwell so much at length upon other articles of the Mormon faith as I have upon their belief in God because, as I said, that is more fundamental. The second article in their creed says:

"We believe that men will be punished for their own sins and not for Adam's transgression."

There are two meanings given to this clause:

(1) That it is meant to teach that Adam did not fall, or rather that he "fell upward."

Repudiating the fact of creation, the Mormons also of course repudiate the story of the fall of Adam. It is regarded as "beneficent; planned, accomplished and effected by God Himself for the greater knowledge of His earthly descendants."—"Adam fell, that men might be." He "fell upward." The Book of Mormon says:

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth

all things. *Adam fell that men might be; and men are that they might have joy.*" (2 Nephi. ii. 22-25.)

"The Pearl of Great Price," a book considered as of divine authority, along with the Bible, the Book of Mormon and the Doctrine and Covenants, represents Adam and Eve as rejoicing and praising God because of their having fallen. It says:

"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters." (Pearl of Great Price, p. 19.)

With reference to this passage Dr. Osborn says:

"Adam and God are here two persons. Above in equally inspired writings they are one and the same person. Mormonism is consistent only in its inconsistencies." (The Mormon Doctrine of God and Heaven.)

The Catechism has these questions and answers:

"Was it necessary that Adam should partake of the forbidden fruit?

"Yes; unless he had done so he would never have known good and evil here, neither could he have had mortal posterity, and he could not have cleaved to Eve, as he had promised, after her fall.

"Did Adam and Eve lament or rejoice because they

had transgressed the commandment and become acquainted with the nature of evil and good?

"They rejoiced and praised God.

"Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind would have been infinitely more happy if the fall had not occurred?

"No. But we ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom; for we cannot know the excellence and beauty of that which is good unless we experience the wretchedness and deformity of that which is evil."

Dr. J. E. Talmage, one of the highest Mormon authorities and probably at present their most scholarly man, says:

"It was the purpose of God to place within the reach of the spirits begotten by Him in the heavens the means of individual effort, and the opportunity of winning, not merely salvation, or exemption from spiritual death, but exaltation, with the powers of eternal progression and increase. Hence, it was necessary that the spiritual offspring of God should leave the mansions of their primeval childhood and enter the school of mortal experience, meeting, contending with and overcoming evil, according to their several degrees of faith and strength. Adam and Eve could never have been the parents of mortal posterity had they not themselves become mortal; mortality, as before stated, was an essential element in the Divine plan respecting the earth and its appointed inhabitants; and as a means of introducing mortality, the Lord placed before the progenitors of the race a law, knowing full well that transgression would follow." (Articles of Faith, pp. 71, 72.)

Again Dr. Talmage says:

"It has become a common practice with mankind to heap reproaches upon the progenitors of the family, and to picture the supposedly blessed state in which we would be living but for the fall; whereas our first parents are entitled to our deepest gratitude for their legacy to posterity—the means of winning glory, exaltation and eternal lives on the battlefield of mortality. But for the opportunity thus given, the spirits of God's offspring would have remained forever in a state of innocent childhood; sinless through no effort of their own; negatively saved, not from sin, but from the power of sinning; incapable of winning the honors of victory because prevented from taking part in the battle. As it is, they are heirs to the birthright of Adam's descendants—mortality, with its immeasurable opportunities, and its God-given freedom of action. From Father Adam we have inherited all the ills to which flesh is heir; but such are necessarily incident to the knowledge of good and evil, by the proper use of which knowledge man may become even as the Gods." (p. 74.)

The Millennial Star says:

"Adam fell, but his fall became a matter of necessity after the woman had transgressed. . . . In the language of the Prophet Lehi, 'Adam fell that men might be.' . . . No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods." (Vol. XV., p. 801.)

From these quotations it is seen that the Mormons regard the fall of Adam as a blessing, and consequently that men are not to be punished for his transgression, because there was no real sin in it.

Dr. Osborn well remarks on this doctrine: "Thus the fall of Adam was no fall, but a lifting up. Sin was no sin, but an act of God and a blessing. And the first and greatest violator of God's law was God Himself."

(2) The clause was evidently inspired by Sidney Rigdon. It is rank Socinianism. It teaches that there is no such thing as the headship of Adam in the sense that "in Adam all sinned" and "all died"; no such thing as total depravity, as a result of Adam's sin; man at birth is innocent and able to obey God; sin consists only in a person's own acts and for these alone he is punished. This theory is very different from the Bible doctrine, which teaches that Adam was a man (not God, as Brigham Young taught, and many Mormons now believe); that he was the natural head of the human race; that when he sinned the fountain of human nature became corrupt and the stream has ever since been affected by the corruption, so that "in Adam all sinned"; that we are all "by nature children of wrath"; that man is "dead in trespasses and in sins," "not subject to the law of God, neither indeed can be" in his natural state; that our personal sins are simply the outcome or expression of this sinful nature; that "as a man thinketh in his heart so is he"; that "out of the heart proceed evil thoughts, murders, adulteries," etc.

The third article of the Mormon creed is closely connected with the second. It reads:

"We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

"Through the atonement of Christ." What kind of atonement? Here is the kind of atonement which the Mormons teach: They believe that God was under obligation to give Christ to die for mankind; that it was

part of a prearranged plan agreed upon before Adam transgressed, and so, as Dr. J. E. Talmage expresses it, "the atonement wrought by Jesus Christ is a *necessary sequence* of the transgression of Adam"; that Christ's obedience to the law offset the disobedience of Adam, and thus redeemed all men "from the effects of Adam's transgression," and rendered it possible for each man to save himself, throwing each upon his own personal conduct as to whether he will be saved or not. Dr. Talmage speaks of the "two-fold effect of the atonement." He says:

"The first effect is to secure to all mankind alike exemption from the otherwise terrible effects of the Fall, thus providing a plan of *General Salvation.* The second effect is to open a way for *Individual Salvation* whereby mankind may secure forgiveness of personal sins. As these sins are the result of individual acts, it is just that forgiveness for them should be conditioned on individual compliance with prescribed requirements—'obedience to the laws and ordinances of the gospel.'" (p. 90.)

I have not time now to discuss the doctrine of the atonement at length. I may only say now that the above doctrine of the atonement does not come within one thousand miles of the Bible doctrine. In fact, it tears the very heart out of that precious doctrine. According to it Christ's death saves no one. It merely made it possible for every one to save himself. How shall he save himself? The article goes on to say: "*By obedience* to the laws and ordinances of the gospel!" I hardly need to stop and argue this point at length. Just a few words will, perhaps, suffice. Paul summed up the whole argument when he said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship,

created in Jesus Christ unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 8-10.)

To the jailer who asked, "What must I do to be saved?" he replied, "*Believe* on the Lord Jesus Christ and thou shalt be saved"—and not "Obey the laws and ordinances of the gospel and thou shalt be saved." (Acts xvi. 31, 32.)

Dr. Talmage says that "salvation comes to the individual only through obedience." That is true. But it is not through his own obedience, but the obedience of Christ.

Paul said: "For as by one man's disobedience (Adam) many were made sinners, so by the obedience of one"—not of many but "of *one*," of ONE, of ONE, and that one Christ Jesus—"shall many be made righteous." (Rom. v. 19.)

And so I might quote passage after passage to substantiate this position, if there were need for it. Of course, I believe in obedience, but in an obedience which is the result, not the cause of salvation. We obey because we are saved, not in order to be saved. Our obedience is that of the child, not that of the slave.

The question raised in this article is the old one of salvation by grace or salvation by works. I say with Paul that salvation is by grace through faith. The Mormons say, and they contend strenuously for it, that salvation is by works. They attack vigorously the grand old doctrine of justification by faith.

But they add: "By obedience to the laws *and ordinances* of the gospel." Here is baptismal salvation!

This the Mormons teach straight out, and make no bones of it. The Catechism says:

"No person who has arrived at the years of accountability, and has heard the gospel, can be saved without baptism." (Catechism, p. 46.)

Here is what the Book of Mormon says:

"And whoso believeth not in me, and is not baptized, shall be damned. . . . And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them." (3 Nephi xi. 34, 38, 39.)

The Doctrine and Covenants says:

"Verily, verily, I say unto you, they who believe not on your works, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." (Doctrine and Covenants, 84:74.)

Joseph Smith taught that "Children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." (Doctrine and Covenants, 68:27.)

Mr. Stenhouse thus sums up the Mormon plan of salvation:

"All men and women must have faith in redemption wrought out by Jesus Christ, and must be baptized by immersion 'in the name of the Father, Son and Holy Ghost,' in order that their own individual sins may be washed away. This being the happy condition of mind, and the ordinances complied with, the hands of the elders are laid upon the heads of the disciples that 'they may receive the Holy Ghost.' In due time every man is also

to receive the priesthood of Aaron and Melchisedec, and thereby become entitled to commune with the heavens, and when they have accepted the 'Celestial Law' of Marriage—i. e., polygamy—and have passed through the ordinances of the 'Endowments,' they are presumed to be *fairly started* for 'honor, glory and eternal lives with the gods.' "

Of course the "ordinances of the gospel" referred to in the article of faith are the ordinances of the Mormon Church (?). In other words, in order to be saved a person must be baptized by a Mormon priest. Here is sacramentalism of the deepest dye. This comes out more clearly in Article 5, which we shall consider later on. It reads: "We believe that a man must be called of God, by prophecy and by laying on of hands by those who are in authority, to preach the gospel and administer in the ordinances thereof." They teach openly and boldly that there is no salvation outside of the Mormon Church. Brigham Young in a sermon asked the question, "Will all the people be damned who are not Latter Day Saints?" To this he answered, "Yes, and a great many of them, except they repent speedily."

CHAPTER XVIII.

AS A RELIGIOUS SYSTEM—FAITH—REPENTANCE—BAPTISM—LAYING ON OF HANDS—THE PRIESTHOOD.

The fourth article of faith in the Mormon creed says:

"We believe that these first principles and ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost."

Remember that the third article had said:

"We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

There are several serious objections to this fourth article.

1. The word faith is used here in a different sense from that in which it is usually understood by evangelical people. It is not a warm, spiritual, personal trust in a personal Savior for salvation from sin. It is rather a cold, mechanical "full confidence and trust in the being, purposes and words of God." It is "a principle of power," not simply the means of receiving the power of God through Christ. It is a matter of obedience, not the medium of appropriating Christ's obedience.

2. But faith is not a saving power. "Faith without further obedience is useless." (Cathechism p. 37.) "The Scriptures abound in assurances of salvation to those who exercise faith in God and *obey the requirements* which

that faith makes plain." (J. E. Talmage, Articles of Faith, p. 110.) The precious doctrine of justification by faith is scouted. Dr. Talmage says that "The sectarian dogma of justification by faith alone has exercised an influence for evil since the early days of Christianity." He calls it a "pernicious doctrine," and Luther is held up to scorn for proclaiming it. Mr. C. W. Penrose also strongly denounces the doctrine in his "Leaves from the Tree of Life."

3. Faith is put before repentance, which is an utter absurdity and an absolute impossibility. Wherever the two are mentioned together in the Bible repentance invariably comes first, as naturally it would. No one is ready to accept a Savior until he has repented of his sins, just as no one is ready to send for a physician until he realizes his sickness.

4. Repentance here does not mean a godly sorrow for sin. The Catechism says:

"Q. Does repentance consist in mourning and groaning and hanging down our heads sorrowfully?

"A. No. A man may do all those things and yet never repent.

"Q. Then what is repentance?

"A. Forsaking sin with full purpose of heart to work righteousness."

5. Baptism is "by immersion for the remission of sins." I need not discuss this doctrine here. I only wanted to call attention to the fact that it is held by the Mormons.

6. But they go one step farther and lay down a fourth principle and ordinance in the plan of salvation—"Laying on of hands for the gift of the Holy Ghost." This laying on of hands is of course by the Mormon priest. But the gift of the Holy Ghost which accom-

panies salvation does not come by the laying on of priestly hands. It is given by invisible hands. It is spiritual, not material. It comes directly from God. Like the mountain stream, it is not conveyed through any external, mechanical human conduit. God stands ready to give the Spirit to anyone for the asking. (Matt. vii. 11.)

But the Mormons say that the Holy Spirit is given only through the hands of Mormon priests.

"The Latter-Day Saints claim to possess authority to administer in the name of God; and that this right has been conferred in this day under the hands of those who held the same power in former dispensations."

"Every holder of the priesthood to-day can trace his authority to the hands of Joseph the Prophet, who, as already stated, received his ordination under the hands of heavenly messengers clothed with power divine."

They even claim that "Men, who are called of God to the authority of the ministry on earth, may have been selected for such appointment even before they took mortal bodies."

And they say that "*Unauthorized ministrations* in priestly functions are not alone invalid, they are indeed grievously sinful. In His dealings with mankind, God has ever recognized and honored the priesthood established by His direction; and has never countenanced any unauthorized assumption of authority." They instance the cases of Korah, Miriam, Uzzah and others. They believe that the Lord now has a priesthood on the earth like the old Jewish priesthood, and then they assume that *they* are that priesthood. They are like the Hardshell Baptists, who passed the resolutions, "Resolved, 1, That the Lord has a people on earth. Resolved, 2, That we are the people." The Mormons do not seem ever to have read the

book of Hebrews, in which the fact is shown very clearly that the old Jewish priesthood and all similar priesthoods have been done away under the new dispensation of the gospel of Christ, and every man is now his own priest; that the veil of the temple has been rent in twain, and every one may now approach the mercy seat in the Holy of Holies for himself without any priestly intervention.

But this doctrine of the priesthood comes out more clearly in the fifth article of faith, which reads:

"We believe that a man must be called of God, by 'prophecy, and by the laying on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

The emphasis in this article is on the expression, "by those who are in authority"—which means again the Mormon priesthood. No one else, they believe, is "in authority." The ministers of all other denominations are "sectarians," "heretics," "hirelings," etc. Only those who have been ordained by "the laying on of hands, by those who are in authority," have the right "to preach the Gospel and administer in the ordinances thereof." Here the power of the priesthood is distinctly asserted. This is one of the cardinal doctrines of Mormonism. There are four of these cardinal doctrines—their belief as to God, polygamy, the priesthood and new revelations. All of the other three rest very largely upon the priesthood. This doctrine gives force and effectiveness to the others. Given the absolute authority of the priesthood which the Mormons claim, and the blind and unquestioning obedience to it which they demand, and everything else is possible.

The Mormon priesthood is divided into two general classes, the Melchisedec priesthood and the Aaronic priest-

hood. All male Mormons belong to one or the other of these priesthoods. The Melchisedec priesthood has to do especially with spiritual affairs and the Aaronic priesthood with temporal affairs, though the Melchisedec priesthood, being superior to the Aaronic priesthood and exercising jurisdiction over it, also controls in temporal affairs. The Melchisedec priesthood is divided into Apostles, Seventies, Patriarchs, High Priests and Elders; the Aaronic priesthood into Bishops, Priests, Teachers and Deacons. Over each of these different orders there are presiding officers, as follows:

Presidencies in the Melchisedec Priesthood—First Presidency.—A High Priest is chosen to preside over the Melchisedec or higher priesthood. He also presides over the church in all the world, and is a Prophet, Seer or Revelator. Two other High Priests are associated with the President as counselors. (Roberts Eccl. Hist., p. 367.)

The Traveling Presiding High Council.—The Twelve Apostles, or special witnesses of the name of Christ in all the world; they labor under the direction of the First Presidency. (Roberts Eccl. Hist., p. 368.)

Quorum of Seventy.—There are a number of quorums of seventy in each, and each quorum is presided over by seven Presidents, the senior by ordination presiding over the other six. The first seven Presidents preside over all the Seventy. (Roberts, 368.)

Patriarchs.—There is one general and a number of local patriarchs in the church. These officers hold the keys of blessing in the church. The office is designed to descend from father to son. (Roberts, p. 370.)

High Priests.—From among the High Priests are selected presidents of the different stakes in Zion. Bishops are also chosen from among them. (Roberts, p. 371.)

FIRST PRESIDENCY AND TWELVE APOSTLES

Elders.—Elders have power to preach the gospel, baptize, lay on hands for the Holy Ghost. Ninety-six Elders constitute a quorum. (Roberts, p. 372.)

The Aaronic Priesthood.—The general Bishop of the Church is the general President and local Bishops are local Presidents. (Sec. 3, part 4, Roberts Eccl. Hist.)

Priests—Forty-eight Priests of the Aaronic order are a quorum. The Presidency of this quorum is to be a Bishop.

Teachers.—Twenty-four Teachers constitute a quorum; they are presided over by a President and two counselors. (Roberts, Sec. 2, part 4.)

Deacons.—Twelve Deacons constitute a quorum; they are presided over by a President and two counselors. (Roberts, Sec. 2, part 4.)

Thus it is seen how thorough is the organization of the Mormon priesthood. But every lower order is subject to the higher, until all authority centers in the head of the church, the Prophet, Seer and Revelator, the President of the "Church of Jesus Christ of Latter-Day Saints." He is the apex of the pyramid of the Mormon system.

The Mormon priesthood is as complete a despotism as was ever established on earth. Jesuitism itself was never more despotic. The first and chief duty of every Mormon is to be subject to the priesthood, to "obey counsel." No one dares to think for himself. He cannot even call his soul his own. The priests claim control over everything, not ony spiritual, but temporal and political. Their "Teachers" in the various wards are expected to find out everything about all the people in their district during each week, as to how they have been getting along both spiritually and temporally. They then report their information to the Bishop of the ward and he to the higher authorities, the Twelve Apostles and the members of the

First Presidency. And thus a complete system of espionage is kept upon the actions of every one. Brigham Young claimed that he had the right to dictate and control everything "even to the ribbons that a woman should wear or to the setting up of a stocking." The old Jewish theocracy is revived by the Mormons, with the President of the church as the "mouthpiece of God."

To them church and state are identical. They continually talk about a "Church-kingdom," meaning a temporal kingdom ruled over by the head of the church. It is this doctrine and the consequent arrogance growing out of it which has been the cause of nearly all the friction between the Mormons and their Gentile neighbors in Missouri, Illinois and Utah. They claim supreme authority for their President and demand absolute subjection to him. They cannot, of course, enforce this demand upon Gentiles. But woe to the Mormon who dares to refuse obedience to the every wish and whim of the priesthood. He is called "weak in the faith," is denounced as a traitor, and if he persists in his disobedience he is "disfellowshipped," becomes an "apostate" and is turned over to the "buffetings of Satan." The very severest denunciations in this life and the very direst penalties in the life to come are reserved for the "apostate." The object seems to be to make it so unpleasant for him that no one will dare to apostatize. There is no sin which a man can commit which is greater than disobedience to the priesthood. It is to the Mormons the one unpardonable sin. Lying, theft, adultery, murder are as nothing compared to it. The priesthood, as I said, is an absolute despotism. The people are taught that it is infallible. Blind, unreasoning, unquestioning obedience is required to this infallible priesthood.

While I was in Salt Lake City an ex-Mormon, a gentleman of intelligence, who had come to see the sham and fraud in the Mormon system, told me that when he began to show independence of the priesthood his own daughter, who is a dyed-in-the-wool Mormon, said to him that if he had gone out and killed a whole street full of people she could not have felt any greater abhorrence for him than she did. This feeling, of course, was the result of Mormon teaching as to the authority and sacredness and infallibility of the priesthood.

The cases of Sidney Rigdon, one of the founders of Mormonism, who was turned over to the "buffetings of Satan" by Brigham Young for aspiring to the presidency of the church at the death of Joseph Smith; of Orson Pratt, the strongest writer the Mormons ever had, who was publicly held up to ridicule and scorn for daring to differ from Brigham Young; of the Walker Brothers, merchants in Salt Lake City, who were cut off and almost ruined financially, because they did not contribute as liberally as Brigham Young thought they ought to; of W. S. Godbe, E. L. T. Harrison, T. B. H. Stenhouse and others, who were disfellowshipped because they claimed the privilege of doing their own thinking, and contended for the right of private judgment; of B. H. Roberts and Moses Thatcher, who were threatened with excommunication and finally whipped back into line because they asserted their political independence of the priesthood—these and many other such cases too numerous to mention, all show the despotism of the Mormon priesthood. In the trial of Messrs. Godbe, Harrison and Stenhouse, Apostle George Q. Cannon maintained that *"it is apostacy to differ honestly from the measures of the President* (Young)*—a man may be honest even in hell";* and Counselor Daniel

H. Wells volunteered the remarkable statement that the accused "*might as well ask the question whether a man had the right to differ honestly from the Almighty!*"

The Italian Mormon missionary was right about it. He had served in Brigham Young's household. In an address to the Saints at Liverpool he exhorted his hearers to "obey the authorities," as there was great happiness in obedience. He said that he had no trouble in getting along: "I puts my head in de bag, and I goes along, and I sees nothin'." This blind, unreasoning obedience to the priesthood is the mark of the highest virtue among the Mormons.

CHAPTER XIX.

AS A RELIGIOUS SYSTEM—APOSTLES—PROPHETS, ETC.—SMITH'S PROPHECIES.

The sixth article of faith in the Mormon creed reads: "We believe in the same organization that existed in the primitive church, namely: apostles, prophets, pastors, teachers, evangelists, etc."

As to this I have to say:

1. The apostle in the literal meaning of the word, *one sent,* is still continued in the missionary, which is the Latin word corresponding to the Greek word apostle. But in the technical and official sense of the term the office of apostle was special and temporary, and was discontinued at the close of what we call the apostolic age—that is, the first century. Smith's Bible Dictionary says on this point:

"As regards the *apostolic office*, it seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders—all continuation of it, from the very conditions of its existence (cf. 1 Cor. ix. 1), being impossible. The *episcopos* of the ancient churches coexisted with, and did not in any sense succeed, the Apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially."

In discussing who should be chosen as a successor to Judas, Peter said: "Wherefore of these men which have companied with us all the time that the Lord Jesus

went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts i. 21, 22.) The Savior describes his apostles as "they that have continued with me in my temptations." (Luke xxii. 28.) Paul said that one special qualification of an apostle was that he had "seen Jesus Christ our Lord" (1 Cor. ix. 1), and claimed that he himself had seen him and so had a right to be an apostle. In the nature of the office, therefore. the apostles could have no successors.

2. The word prophet means one who speaks *for* God and also one who is inspired of God to speak *before* of coming events. In the first sense there are still prophets. Every preacher is a prophet. But in the second sense, the prophet, like the apostle, left no successor. Joseph Smith, it is true, claimed to be a prophet in this sense. He made some shrewd guesses which his credulous followers try to twist into predictions. For instance, take the most noted of his "prophecies." He claimed to have had the following revelation given to him Dec. 25, 1832:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations; and thus war shall be poured

out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass, also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague and earthquakes, and the thunder of heaven and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consummation decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth to be avenged of their enemies. Wherefore stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

At a conference held in Nauvoo, April, 1843, the year preceding his death, Smith repeated the prediction:

"I prophecy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject, Dec. 25, 1832."

At the outbreak of the war between the States, the Mormons claimed, and have since continued to claim, that that event was in fulfillment of this prophecy. But several facts should be borne in mind. (1) The revelation, claimed to have been given Dec. 25, 1832, was not published in the Book of Doctrine and Covenants

compiled in 1835. It was first published sometime in the fifties, in England. It was not until after the war of 1861-65 that it was published in this country. (2) But admit that the revelation was given Dec. 25, 1832. During that year, as history shows, South Carolina had rebelled. Says a recent writer:

"In November, the Anti-Tariff Convention issued the Nullification Ordinance. It was as a spark of powder all over the United States, influencing for and against. Five days later the Unionists even in South Carolina met and entered a red-hot protest against the ordinance.

"Andrew Jackson was at the nation's helm. Old Hickory promptly issued his proclamation against the rebels. He backed up his words by garrisoning forts, and sent vessels of war into Charleston Harbor. On December 20, Governor Hayne, of South Carolina, defied the President, and his army and navy, in a counter proclamation."

An Indian war, known as the Black Hawk war, had raged. Cholera had scourged, breaking up General Scott's army on its way to meet Black Hawk. It was easy on Dec. 25, 1832, to predict these things. (3) But the prophecy said *wars* will *shortly* come, beginning with the rebellion of South Carolina. Only one war resulted and that was sometime off.

Again "the prophecy" says:

"The Southern States shall be divided against the Northern States, and the Southern States will call on other *nations,* even the nation of Great Britain, and they shall call upon other nations, etc., and thus war '*shall* be poured out upon *all* nations.'"

The South did not call on other nations. War was *not* "poured out on all nations." Nor did the predic-

tion come true that the "remnant" [Indians] "who are left of the land will marshal themselves and become exceeding angry, and shall vex the Gentiles with a sore vexation." Nor did the slaves "rise up against their masters, . . . marshaled and disciplined for war."

And thus is it seen how in his most famous prophecy Joseph Smith, if he was a prophet at all, was a "false prophet"—such as was predicted by Christ. (Matt. xxiv. 11, 24.)

One prediction attributed to him, however, seems to have come true. He is reported to have said some time before his death: "If Brigham Young ever becomes President of the Church he will lead it to hell."

As to Brigham himself, he never ventured to put dates to his predictions but twice, and both times he came to grief. The second time was when on the Sunday preceding the surrender of Gen. Lee he predicted that there would be four more years of war!

3. But the Mormons do not stop with apostles, prophets, pastors, teachers, evangelists. They add "etc," and that "etc." includes a good deal. It includes the Melchisedec and Aaronic priesthoods; the First Presidency, with the President of the church and his two Counsellors; the Quorums of Seventies; the Patriarchs; the Presidents of Stakes; Priests, Bishops, etc., etc., making a curious and awkward conglomeration of the officials of the old and the new dispensations, with prophet and apostle, priest and bishop, patriarch and pastor side by side. They propose to take the Bible literally and claim to get these offices out of the Bible. But I should like to ask, Where does the Bible speak of a First Presidency? Where does it speak of two Counsellors to the First President? Where of the President of a Stake?

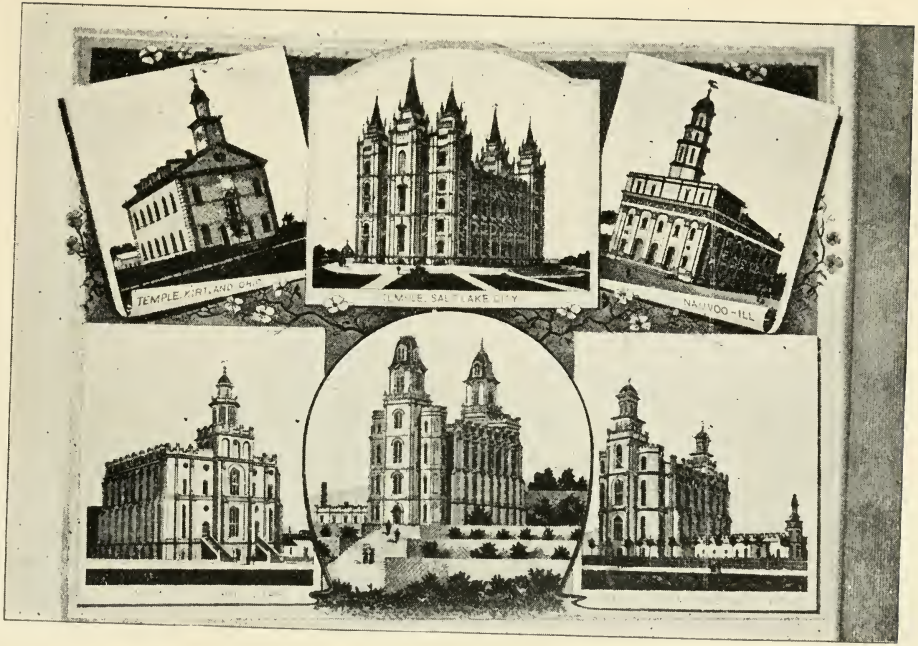
CHAPTER XX.

AS A RELIGIOUS SYSTEM—GIFTS OF TONGUES—VISIONS—HEALING, ETC.

The seventh article of faith reads as follows: .. "We believe in the gift of tongues, prophecies, revelations, visions, healing, interpretation of tongues, etc."

I can not undertake to discuss each one of these points at length. A few words as to each, perhaps, will suffice.

1. The gift of tongues. By this the Mormons mean that the power of speaking in various languages is given to them as it was given to the disciples upon the day of Pentecost. But if that be true it is strange that they never exercise the gift. It is true that some of them have occasionally *claimed* to have it, and have tried to exercise it. Brigham Young was the first to make this claim. It was he who introduced the gift of speaking with tongues. At first missionaries in foreign lands attempted to make use of this gift without taking the trouble to learn the language of the people among whom they were laboring. Both Orson Pratt and Parley P. Pratt taught that they would be able to do so. But finding that for practical purposes the gift was not of much value, as they had some difficulty in making themselves understood, they concluded that it would probably be better to do like ordinary mortals and learn the language of the people to whom they wished to speak. The doctrine of speaking with tongues is, however, still believed by the Mormons, and occasionally they go through the farce of pretending to exercise the gift.



MORMON TEMPLES

While I was in Salt Lake City there was a Mormon woman who in a public meeting at Ogden purported to speak with tongues.

But if all reports be true it is certainly a *very* "unknown tongue" in which they all speak. It sounds more like the jabbering of a year old child or the chattering of a monkey than it does like human speech. Mrs. Stenhouse describes the performance of a Sister Ellis in speaking with tongues as follows:

"I say 'speak,' as that term is generally applied to the utterances of the human voice; but she did not *speak* in the sense in which we always employ that word; she simply emitted a series of sounds. They seemed to me chiefly the repetition of the same syllables—something like a child repeating, *la, la, la, le, lo; ma, ma, ma, mi, ma; dele, dele, dele, hela*—followed, perhaps, by a number of sounds strung together, which could not be rendered in *any* shape by the pen. Sometimes in the Far West, in later years, I have heard old Indian women, crooning wierdly monotonous and outlandish ditties in their native tongue. These wild dirges, more nearly than anything else I ever heard, resemble the prophetic utterances of Sister Ellis; save only, that the appearance of the latter was far too solemn to admit of even a smile at what she said."

2. The interpretation of tongues referred to in the article of faith is the power, as claimed by the Mormons, to interpret the speech of those who talk in an unknown tongue. Whenever any one speaks thus some one else is apt to interpret his speech. The result is often very ludicrous, making the first speaker say some wild and ridiculous things, which, as he claims to be inspired by the Holy Spirit, will be attributed to the Spirit, and which are little short of blasphemy.

3. In discussing the 6th article I spoke about prophets, and so I need not dwell here upon the subject of prophecy. I shall discuss the subject of revelation later on in speaking of the ninth article.

4. As to visions. Joseph Smith claimed to have them, and so have some other Mormons, but none of these claims has been well authenticated, and I do not think that the claim is put forth to any considerable extent now. It is true that the Lord did sometimes speak to his people in the former times in visions and dreams, but that was before he had given the written revelation of his will to them. Since that has been given he speaks both through that revelation and through His Spirit, and I am inclined to think that, as a rule, the visions and dreams which the Mormons and others claim to have now are the result either of an excited imagination or of a disordered stomach.

5. The gift of healing. The Mormon elders claim to possess this gift now. They propose to carry out literally the injunction of James to lay their hands upon the sick, and anoint him with oil and he shall be healed. This passage in James is of very difficult and doubtful interpretation. There are various views with reference to it. Some, like the Mormons, take it in its strict literal sense, and if the person is not healed, they claim that the person did not have faith enough.

Dr. J. E. Talmage says:

"Another gift, allied to this, is the power of exercising faith to be healed; which is manifested in varying degrees. Not always are the administrations of the elders followed by immediate healing; the afflicted may be permitted to suffer in body, perhaps, for the accomplishment of Divine purposes, and in the time appointed

of the Lord, His children pass through bodily death. But let the counsels of God be observed in administering to the afflicted; then if they recover, they live unto the Lord; and the assuring promise is added that those who die under such conditions die unto the Lord."

Others think that the gift of healing passed away with the days of miracles at the close of the apostolic period. Miracles, they say, are given only to attest revelations. There have been three general periods of miracles. (1) In the time of Moses. (2) In the time of Elijah. (3) In the time of Christ. Their purpose was to attest the law and the prophets and the gospel. Still others think that the anointing of oil to which James refers was the use of medicine, and that when we call in a physician now and take the medicine which he gives, we are carrying out in spirit the injunction of James. At any rate, whatever be the interpretation of the passage, it is very certain that the Mormons do not possess the gift of healing to any great extent. There have been instances of persons who were apparently healed by them, but these cures might be attributed largely to psychological, or as they are commonly called, mesmeric, influences—for the Mormon elders, nearly all of them, are possessed with *this* kind of gift. They have a great deal of animal magnetism, or hypnotism, or by whatever name it may be called. But certain it is that the Mormons do not rely upon this gift of healing now to cure their sick. There is the usual number of practicing physicians in Salt Lake City. The third wife of Mr. B. H. Roberts is a practicing physician, Dr. Maggie C. Shipp Roberts. And thus they show that they do not have faith in their own principle. It is one thing to preach it and another to practice it.

CHAPTER XXI.

AS A RELIGIOUS SYSTEM—ITS BELIEF AS TO THE BIBLE—BOOK OF MORMON—TESTIMONIES AS TO ORIGIN.

The eighth article in the Mormon creed savs:

"We believe the Bible to be the Word of God as far as it is translated correctly. We also believe the Book of Mormon to be the Word of God."

"We believe the Bible to be the Word of God." So they claim. But do they?

Let us take a passage from the Book of Mormon:

"And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a Bible, a Bible, we have got a Bible, and there cannot be any more Bible. But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? . . . Thou fool, that shall say a Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord, your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and that I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore mur-

mur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man! neither from that time henceforth and forever.

"Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it."—2 Nephi 29: 2-12.

As pointed out by Mr. Lamb, a Baptist minister, formerly of Salt Lake City, in his "Golden Bible"—from which I shall have occasion to quote frequently—this passage means that the Bible is not all the Word of

God, and also that it is only the Bible of the Jews, and not the Bible of the other nations of the world. While in a certain sense it belongs to the whole world, just as each of these other "Bibles," when written, will belong to the whole world, *yet primarily and of first importance to each separate nation will be the "Bible" especially prepared for that nation.* So that to us, and to all the world aside from the Jews, the Bible is of secondary importance.

And so other passages might be quoted to show the same thing. Says Rev. M. L. Oswalt, an ex-Mormon:

"The truth of the whole matter is simply this: Mormonism discards the Bible as containing the plan of salvation for us. They accept it as true history, and the will of God to those to whom it was directly revealed, but that it is of no binding force to the people of this age of the world."

But the Mormons add: "We believe the Bible to be the Word of God *as far as it is translated correctly.*"

This may mean that the Bible was originally written in Hebrew and Greek, and was translated into English by fallible men, who made mistakes in the translation, but that in the original manuscripts it was the inspired Word of God. If this were what it was intended to mean and all it was intended to mean, there would be no objection to it. Every one would agree with the position thus taken. But this is not all that is meant by a good deal. Joseph Smith claimed that there were gross errors in the Bible translation, and he started out to make a Bible for himself.

His work was in MS. awaitng publication at his death, but when the division of the church came at Nauvoo, the Josephites seized the MS. and left the unfortunate

Brighamites to fall back upon the "faulty" King James translation. A few extracts from Smith's "translation," as they appear in some of their standard works, may be of interest.

Gen. 1:26, in the common version reads, "And God said, Let us make man in our image, after our likeness." Smith translates, "And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our image, after our likeness, and it was so."

In the next place he "translates" something that is altogether foreign to anything found in the Bible. Here it is: "After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I, the Lord, had commanded him: And he called upon the name of the Lord, and so did Eve, his wife, also. And they heard the voice of the Lord, from the way toward the Garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence; and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for

evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son." This is a remarkable piece of Scripture building, which Smith attempted to foist upon the book of Genesis.

Again, Exod. 32:20, which reads, "And he said, Thou canst not see my face: for there shall no man see me, and live," Smith "translates": "The Lord said unto Moses, Thou canst not see my face at this time, lest my anger be kindled against thee also, and I destroy thee and thy people. There shall no man among them see me at this time and live, for they are exceeding sinful, and no sinful man hath at any time [seen], neither shall there be any sinful man at any time that shall see my face and live."

And this was what Joseph Smith meant when he said that the Bible was the Word of God "as far as it is translated correctly."

"We also believe the Book of Mormon to be the Word of God." The Book of Mormon! What is the Book of Mormon? In Chapter 1 I gave some account of its origin. In brief, it was written by Solomon Spaulding, a Presbyterian minister, as a romance purporting to account for the origin of the Indian Mounds. It was called the "Manuscript Found," and claimed to have been discovered in one of the mounds. This was all very pretty as a romance. But Sidney Rigdon, a Campbellite preacher, got hold of the manuscript at the printing office of Patterson & Lamdin, took it home and emended it by giving it a doctrinal turn, putting in a good many Scriptural quotations. He then persuaded Joseph Smith, the well-digger and professed seer, to father it, which he did, but changed the manuscript to golden plates.

Smith pretended to dictate from the plates to Martin Harris and Oliver Cowdery, his scribes, while he was hidden behind a bed blanket. So we should expect to find in the book the romance of Solomon Spaulding, the doctrinal views of Sidney Rigdon and the style of Joseph Smith. But before I proceed to examine the book, I give the following letter from Dr. Z. C. Graves as strong confirmatory testimony to the origin of the book, as stated above. Dr. Graves was for nearly forty years the able president of Mary Sharp College, at Winchester, Tenn. He says:

"WINCHESTER, Jan. 19, 1900.

Rev. Edgar E. Folk, Nashville, Tenn.

DEAR BROTHER: In compliance with your request of January 13th, I make the following statements in reference to the 'Mormon Bible':

"Mrs. A. C. Graves, my wife, was the daughter of Daniel M. Spencer, a celebrated physician of Kingsville, Ashtabula County, Ohio. The doctor was devoted to literature. He had a patient by the name of Solomon Spaulding living in Coneaut, a village about eight miles from Kingsville, who died with a lingering consumption while under Dr. Spencer's treatment. Spaulding was a scholar of no meager attainments, having a family of several children and not blessed with much of this world's goods; hence he was greatly worried about his family. Spaulding and the doctor conceived the plan to have Spaulding write a romance, or a novel, about the lost tribes of Israel wandering to this country, of whose works our antiquities are the results. This was the fundamental idea of the romance. Mrs. Graves often accompanied her father on his visits to his patient, Spaulding, who read to the doctor what he had written between the

intervals of his visits, for his criticism and suggestions, Mrs. Graves listening and becoming very much interested in the narrative. When the narrative, or romance, was finished, the manuscript was sent to Pittsburg, Pa., for publication, if terms could be determined upon; but very soon after the manuscript was sent, Spaulding died. The manuscript was found in the printer's office by a man named Rigdon, who conceived the plan of making it a 'Mormon Bible,' changing the language from its common style to the sacred.

"When the 'Mormon Bible' was published Mrs. Graves and her father recognized the fraud. I believe that the plot or plan of the 'Mormon Bible' was concocted or conceived by Spaulding and Dr. Spencer, designing it to be a romance, or novel, to be published for the benefit of Spaulding's family. The idea that it would ever be used as it has been, and is now, was never even dreamed of by them. Dr. Spencer has been dead fifty years and his daughter four years. None of the witnesses are now living, so far as I know. Z. C. GRAVES."

But here is the statement of John Spaulding, the brother of Solomon Spaulding:

"Solomon Spaulding (my brother) was born in Ashford, Conn., in 1761, and in early life contracted a taste for literary pursuits. He entered Dartmouth College, where he obtained the degree of A. M., and was afterwards regularly ordained. After preaching three or four years he commenced the mercantile business. In a few years he failed in business, and in 1809 removed to Conneaut, O. The year following I found him engaged in building a forge. I made him a visit in about three years after and found that he had failed and was considerably involved in debt. He then told me he

LION AND BEE HIVE HOUSES, WITH OFFICE OF PRESIDENT BETWEEN

had been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled the "Manuscript Found," of which he read to me many pages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of *Nephi* and *Lehi*. They afterwards had quarrels and contentions and separated into two distinct nations, one of which he denominated *Nephites* and the other *Lamanites*. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, *which caused the mounds* so common in this country. Their arts, sciences and civilization were brought into view in order to account for all the antiquities found in various parts of North and South America. I have recently read the Book of Mormon, and, to my great surprise, I find nearly *the same historical matter,* names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with "And it came to pass,' or 'Now it came to pass,' the same as in the Book of Mormon, and according to the best of my recollection and belief *it is the same as my brother wrote,* with the exception of the religious matter."

Here also is the testimony of Henry Lake. It is dated Conneaut, O., September, 1833:

"I left the State of New York late in the year 1810, and arrived at this place about the first of January following. Soon after my arrival I formed a copartnership with Solomon Spaulding for the purpose of rebuild-

ing a forge. He very frequently read to me from a manuscript which he was writing, which he entitled the 'Manuscript Found,' and which he represented as being found in his town. I spent many hours in hearing him read said writings and became well acquainted with its contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with a rapid sale. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon, I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home and thought no more of it. About a week after, my wife found the book in my coat pocket and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spaulding had read to me more than twenty years before, from his 'Manuscript Found.' Since that I have more fully examined the said Golden Bible and have no hesitation in saying that the historical part of it is principally, if not wholly, taken from the 'Manuscript Found.' I recollect telling Mr. Spaulding that the so frequent use of the words, 'And it came to pass,' *'Now it came to pass,'* rendered it ridiculous."

I could give other similar statements, if necessary. But these are sufficient to establish beyond a doubt the fraudulent character of the Book of Mormon.

I know the Mormons claim that there is now in Ober-

lin College, Ohio, a manuscript discovered by Apostle Joseph F. Smith, in Honolulu, which is the original copy of the "Manuscript Found," and which bears just enough resemblance to the Book of Mormon to lead persons who heard it read to say that it was the same, but which at the same time is quite different from it. But their claim is false. There is a manuscript in Oberlin College which was written by Solomon Spaulding, but it is quite a different one from the "Manuscript Found," and could hardly have suggested to these many witnesses the Book of Mormon. Sidney Rigdon and Joseph Smith were the only persons who could have told what became of the "Manuscript Found."

CHAPTER XXII.

AS A RELIGIOUS SYSTEM—THE BOOK OF MORMON—OUTLINE OF BOOK—"REFORMED EGYPTIAN"—EVIDENCES OF FRAUDULENT CHARACTER.

And now to the Book of Mormon. It lies at the foundation of the Mormon Church. The Apostle Orson Pratt said:

"The nature of the message in the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity."

It claims to be superior to the Bible in that—

1. It was infallibly translated.

2. It has many important predictions not found in the Bible.

3. Many points of doctrine more clearly revealed.

4. It restores the "many parts, plain and most precious," which were eliminated from the Bible at the close of the first century after Christ.

What, then, is the Book of Mormon? The following is a general outline of it as given by Mr. Lamb, which I follow as perhaps the best outline that could be made of the book in a brief compass. Mr. Lamb has made the most thorough study of the book of any one, and at the same time has made the most thorough exposure of it.

It is divided into fifteen books, after the method of the Bible. The next to the last book, called the Book of Ether, contains the earliest record.

This book tells us of a party numbering between twenty and thirty, under the direction of the brother of Jared, leaving Asia at the command of God, about one hundred years after the flood, just after the confusion of tongues, as related in the Book of Genesis. They embark in eight strangely constructed arks or barges; and after drifting 344 days across the Atlantic Ocean they land upon this North American Continent, where they and their descendants remained for fifteen hundred years; became very numerous, spread over the greater portion of the continent and developed a somewhat advanced civilization. But dividing into two powerful parties or nations, able to muster and thoroughly equip an army of two million soldiers each—they became involved in a fierce war of extermination, which resulted in the entire annihilation of both nations, leaving the country a desolate waste—one man alone surviving the terrible destruction—whose name was Coriantumr.

About the time this terrible war was desolating North America, a *second party,* made up of two families, Lehi and Ishmael, leave the city of Jerusalem, at the beginning of the reign of Zedekiah, King of Judah, six hundred years before Christ, and after wandering eight years in the desert of Arabia, embark in a ship of peculiar construction, drift across the Indian and Pacific Oceans, and land upon the western shore of South America. These two families having intermarried, begin rapidly to multiply. Within twenty years, however, they also divide into two rival nations, known for a thousand years afterwards as the Nephites and the Lamanites, named from the two brothers Nephi and Laman, who led in the quarrel and divided the two families.

About nine years after Lehi and his company leave

Jerusalem, a *third* party, headed by one of King Zedekiah's sons, also leave Jerusalem, cross the ocean and settle in the land of *Zarahemla,* somewhere in the region of Central America, or the northern coasts of South America.

After four hundred years they are accidentally discovered by a party of Nephites, who are traveling northward; and after a time the two nations become one under the old title of Nephites. All these peoples rapidly increase; the Lamanites eventually covering the entire South American continent, while the Nephites gradually extend northward until the greater portion of North America is occupied by them.

The Book of Mormon, with the exception of the single Book of Ether already mentioned, is the professed history of these two peoples. The Lamanites, at the very beginning of their separate history, were cursed by the Almighty with a "skin of blackness"—became a wild, ignorant, ferocious people, and the *ancestors of the present Indian* races. While the Nephites are represented as God's greatest favorites, enjoying advantages and favors such as no other people under heaven ever enjoyed—furnishing a list of kings, judges, prophets, apostles and martyrs such as have never been found upon earth in any age or country. Christian churches were organized, baptism by immersion administered, and all the blessings and privileges of the New Testament dispensation enjoyed, with the peculiar gifts of speaking with tongues, prophesying, performing miracles, and such like, hundreds of years before the appearance of Jesus Christ in the flesh.

A few years after Jesus' crucifixion, resurrection and ascension in Judea, he appeared to His people upon this continent in his human body, and remained here *forty*

days, preaching, performing miracles, ordaining twelve apostles, and otherwise establishing the faith of His people. And a few years after the whole country is reported converted—the entire population of both continents, the Lamanites of South America and the Nephites of North America are enrolled in Christian churches. And for nearly two hundred years a regular full-blown millennium is enjoyed. The arts of war being forgotten, peace, purity and religious culture are universal. But increased wealth and prosperity brought religious declension, and by and by apostacy from the faith. The apostates assumed the old name of Lamanites, and their old hatred of religion and religious people. This opposition increased in numbers and in power, until war, relentless and cruel, again filled the land with bloodshed and desolation. This resulted, in the year 384 A. D., in the complete destruction of the Nephites and all there was left of the religious element—leaving the infidel Lamanites, who had already become wild, barbarous and bloodthirsty, in full possession of both continents, where they were found upon the discovery of America by Columbus.

Now the commander-in-chief of the Nephite forces was a prophet by the name of *Mormon.* Before this exterminating war had ended, Mormon gathered up all the records of his predecessors, the kings and prophets and judges who had been inspired of God to write either history or prophecy, or vision or exhortation—and made a careful abridgment of their writings down to his own time; and engraved this abridged record upon golden plates. These plates he turned over to his son Moroni, who commanded one division of the Nephite army under his father. This son finished his father's record, and, when completed, hid the whole in the sacred hill Cumorah, near

Palmyra, New York. There they remained fourteen hundred years, until discovered by the prophet Joseph Smith, and by him translated into our language.

This accounts for the name of the book, the *Book of Mormon*—while the book gives the name to the people, the *Mormons.* Moroni was raised from the dead in the form of an angel for the special purpose of showing Mr. Smith where said plates had been hidden, and assist him in translating them into our language.

This all sounds very nonsensical, but remember that it was simply a romance evolved out of the fertile imagination of Solomon Spaulding. As such it is quite interesting.

Now let us study the Book of Mormon more closely.

It is a little remarkable that the Book of Mormon is not in the Book of Mormon at all. The reason of this, as I have previously explained, is that after Smith had dictated 116 pages of the Book of Mormon to Martin Harris, Mrs. Harris got hold of the manuscript and either destroyed it or would not return it. So Smith decided to leave the Book of Mormon out entirely, saying that if he should translate it again his enemies would publish this manuscript with alterations, to make people believe that he could not translate it the same way twice. And so the Book of Mormon begins with the first book of Nephi. The second verse of the book shows it to be a fraud. It reads: "Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians." The Book of Mormon purports to be written by Jews and to contain the record of the descendants of Jews. But still it is written in the Egyptian language, though it is a well known fact that the Jews have the utmost veneration for their own lan-

guage and the utmost hatred for everything Egyptian, and certainly would hardly have used the Egyptian language in which to record their learning, together with their religious history and principles. But it is claimed that it was "Reformed Egyptian," and that Martin Harris submitted a paper containing some of the hieroglyphics to the distinguished scholar, Prof. Anthon, and he pronounced them Reformed Egyptian hieroglyphics. But Prof. Anthon says: "The whole story about my having pronounced the Mormonite inscription to be 'Reformed Egyptian Hieroglyphics' is *perfectly false.*" A paper was submitted to him, but he says that it "contained *anything else* but 'Egyptian hieroglyphics.'"

These hieroglyphics bear on their face evidence of the clumsiest fraud. Some of them no mortal man could decipher. Others it would hardly require the aid of a Urim and Thummim to read. Take the last several "21x4—" —he ought to have added "25" to make the equation complete. But notice that this Reformed Egyptian language was the universal language of the people of this continent when Mormon and Moroni compiled the Book of Mormon 1,500 years ago. Nephi and Laman, being brothers, must have spoken the same language. The place where this Reformed Egyptian language was supposed to have been spoken and written was Central America and the northern part of South America. We have some of the hieroglyphics of these countries at that period, taken from idols, tablets, books, etc. They bear no resemblance whatever to those which Joseph Smith says were in actual use there at that time. Which was mistaken, Joseph Smith or the records in brass and stone? It is strange also that there is no record in those countries of any people by the names given in the Book of Mormon. If people by those

names had been so numerous and so powerful there, certainly there ought to be some trace of their names in the literature and in the present names of the country. There are plenty of names, but they are very different from those mentioned in the Book of Mormon. And so as to the names of cities and countries. The names preserved in the traditions of the natives and in all their writings are utterly unlike those given in the Book of Mormon.

In Palestine and other Bible lands the names of the cities are preserved very much as given in the Bible, so that they can readily be identified, thus constituting a powerful testimony to the truthfulness of the Bible. But not so with the names of cities given in the Book of Mormon. Not a single one of them can be recognized in the present names of cities in the countries where they are said to have existed. The conclusion is irresistible that there were never any cities there by those names, that they are myths, and consequently that the Book of Mormon is simply a romance, and as a religious book is a pure fraud.

There are so many evidences of its fraudulent character that I cannot undertake to mention them all. I can give only some of the most glaring.

It is evidently very human. Its style is the same all the way through. It is heavy, verbose. One of its sentences contains over 340 words. In it the words "that" and "which" are repeated twenty times; the words "I," "my" and "me," eleven times; the word "Father," eight times; "Gentiles," five times; the expression, "shall come forth," four times. All this in one sentence. And so on every page there is a lack of the simplicity and comprehensiveness and perspicuity of the Bible. It abounds in such expressions as "and it came to pass," "behold,"

"thereof," "insomuch," etc. The author seems to try to imitate the Bible, but as might be expected, he overdoes the thing. It makes a number of bad blunders, showing both its human and its modern origin. For instance, it says that the Nephites found in the forests "both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of *wild* animals that were for the use of man." In another place it is stated of the Jaredites that they had "all manner of cattle, oxen and cows, and of sheep and of *swine,* and of goats, and also many other kinds of animals which were *useful for the food of man;* and they had also horses and asses, and there were elephants and cureloms and cumons." What the latter beasts were it is impossible to determine, but scientific men are unanimously agreed that elephants never existed on this continent, and that horses, asses, oxen and swine were introduced by the European settlers within the last three hundred years. Had they existed at the time alluded to by the Mormon writer, some vestiges of them would certainly ere this have been discovered. The idea of *swine* being spoken of by the descendants of Hebrews as "useful for the food of man" will strike readers of the Bible with astonishment.

In one place it is said that "all those who were true believers in Christ took upon them the name of Christ or Christians, as they were called, because of their belief in Christ *who should come.*" This was a century before the coming of Christ. The question is asked eighty years before Christ: "Have ye been spiritually born of God?" Nearly all the proper names in the Book of Mormon are merely combinations of Old Testament proper names. A few are from Roman history. Some of these ancient Americans bear Roman names several centuries too early,

as for instance the name Antipas occurs 500 years before the days of the Romans by that name. The prophets of the book also display remarkable accuracy in using the language of the New Testament, although they purport to have lived hundreds of years before the Christian era.

Some of the miracles recorded in the book are most remarkable. Nephi had a compass given him by the Lord which would become balky and refuse to work whenever anything was done to Nephi, "the Lord's pet." Colored people are made white by conversion. Here is the story:

"And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites, and their curse was taken from them, and their skin became white like unto the Nephites; and their young men and their daughters became exceedingly fair, and they were numbered among the Nephites, and were called Nephites."

Nebuchadnezzar's *burning fiery furnace,* the Philippian *jail experiences,* the *darkness and awful dread of Sinai,* the *shining face* of Moses, the *still, small voice* heard by Elijah, and the *outpouring of the spirit* on the day of Pentecost are all combined together, and all of them *beaten,* in the marvelous experiences of two preachers, the brothers Nephi and Lehi, sons of Helaman.

Jared built not one ark like Noah but eight barges, "according to the instruction of the Lord." But when they were finished he found that the Lord had forgotten two important matters with reference to them—ventilation and light. The brother of Jared promptly informs the Lord of these omissions. He says:

"And also we shall perish, for in them we cannot breathe save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared, behold,

thou shalt make a hole in the top thereof, and also *in the bottom thereof;* and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air. And if so be that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the flood. And it came to pass that the brother of Jared did so, according as the Lord had commanded.

"And it came to pass that they were many times buried in the depths of the sea because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind."

What was the object of the hole *in the bottom* of the barges and how they got air to breathe while the waves were breaking over them and burying them in the sea, so that they would have to stop up the hole in the top, are not made clear.

Again the brother of Jared "cried unto the Lord saying, O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is *no light* in them. Behold, O Lord, wilt thou suffer that we shall cross the great water in darkness?" And the Lord, apparently, is puzzled to know how to manage this matter, and so he asks advice of the brother of Jared:

"And the Lord said unto the brother of Jared, what will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire; for behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and

the floods have I sent forth. And behold, I prepare you against these things; for howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?"

And the brother of Jared was quite equal to the emergency. He was evidently a man of remarkable resources. He went up into a very high mountain "and did moulten out of a rock sixteen small stones, and they were white and clear even as transparent *glass.*"

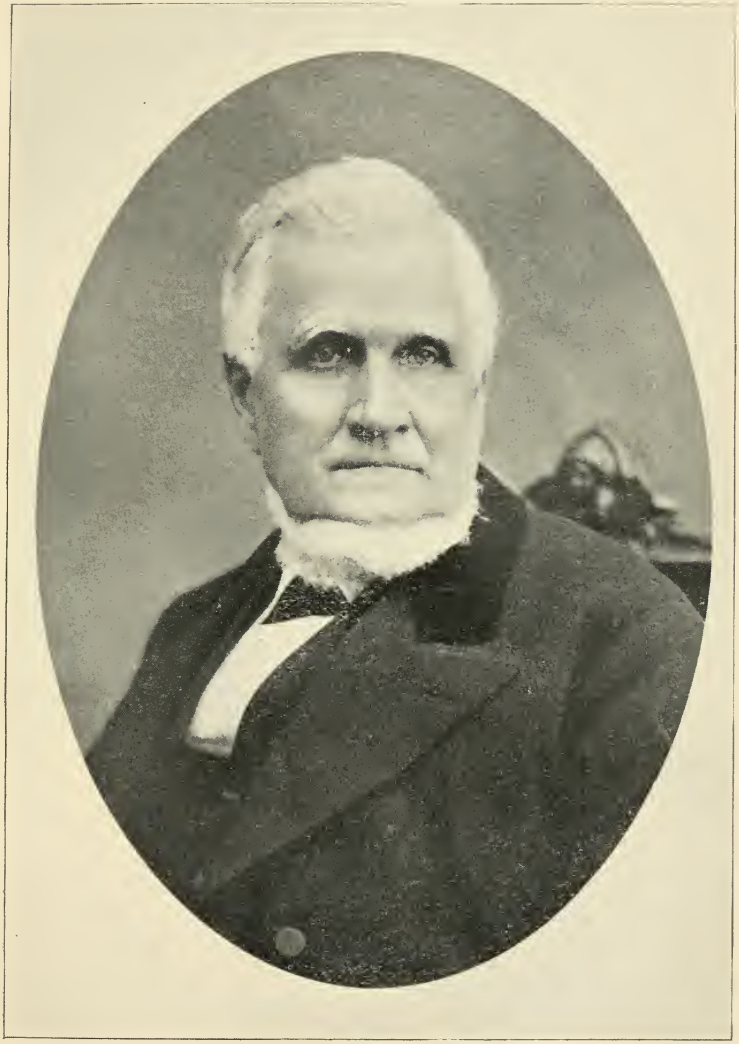
And those sixteen stones he presented before the Lord; and after an earnest prayer, in which he informs the Lord of his ability to do anything he pleases, he says:

"Therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in the darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea."

And the Lord did so, and touched the stones one by one with his finger, and they became luminous with light, and were placed two in each barge, one at each end. Glass 100 years after the flood!

In describing what took place at the time of the death of Christ the Book of Mormon completely outdoes the Bible:

"Thick darkness upon all the face of the land, insomuch that the inhabitants thereof could feel the vapor of darkness; and there could be no light, neither candles, neither torches, neither could there be a fire kindled with their fine and exceedingly dry wood." And this "did last for the space of three days." Meantime, "There was great mourning and howling and weeping



WILFORD WOODRUFF.

FOURTH PRESIDENT MORMON CHURCH.

among all the people continually. . . . And thus were the howlings of the people great and terrible."

In the midst of it all Jesus appeared upon the scene —here in America—and spoke in "a voice heard among all the inhabitants of the earth, upon all the face of the land," he recounts all the terrible things that have occurred, mentions the names of the various cities, that have been so suddenly blotted out of existence, and tells the reason why this terrible visitation has been permitted, because of their sins. The narrative goes on to say:

"And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness disappears from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away, and the earth did cleave together again that it stood, (?) and the mourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ, their Redeemer."

Christ then told the whole multitude to "Arise and come forth unto me that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." Then "the multitude went forth and did thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth." The multitude in another place is said to have numbered 2,300 souls! Allowing a quarter of a minute to each person, this operation would have taken over ten hours!

CHAPTER XIII.

AS A RELIGIOUS SYSTEM—THE BOOK OF MORMON—IMPROBABLE STORIES—BAD ENGLISH—"CLUMSIEST HOAX EVER INVENTED."

Here are some other very improbable stories told by the Book of Mormon:

A Lamanite general is *scalped* after the most approved Indian fashion, though the plucky fellow refused to retire, and did his most effective fighting afterwards, minus a scalp!

The Lamanites are described as a wild, hardened, ferocious people, delighting in robbery, plunder and murder, a "very indolent people," "many of whom worship idols!" And yet, though wild and naked, they possessed dwelling houses, built great cities in which are found synagogues and sanctuaries and temples.

After the Nephites had been badly beaten by the Lamanites, driven out of their strongholds in Central America, their principal cities taken and destroyed, General Mormon "wrote an epistle unto the King of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, and there we could give them battle. And it came to pass that the King of the Lamanites did grant unto me the thing which I desired. And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in a land of many waters, rivers and fountains; and here we had hope to gain advantage over the Lamanites."

Think of it! A defeated general writes to his enemy and makes the polite request that he will transport his army of several hundred thousand, at least two thousand miles away from his base of supplies, into a sparsely settled country, where provisions were necessarily scarce, for no other reason than to allow his enemy to secure a good position where they "had hope to gain advantage over the Lamanites"! The hill Cumorah is a small hill in Western New York. In reaching it General Mormon had climbed over hundreds of mountain fastnesses, had marched by scores of magnificent canons or river gorges and other of nature's hiding places or of Thermopylæ passes—a thousand places had been presented that were a hundred times better adapted to the object he had in view: "to gain some advantage over the Lamanites." But the reason of the request was very simple. In that battle all of the Nephites were to be killed. Mormon was to bury their records, which were afterwards to be revealed to Joseph Smith. These he claimed to have found in the hill Cumorah. And so, despite all geographical difficulties or military disadvantages, the author *had* to transport his armies there in *some* way, and the best way, of course, was for them to meet there by mutual agreement

And so, throughout the Book of Mormon, there is "a multitude of unnatural, foolish and impossible stories," and "a love of the marvelous combined with a somewhat stoical indifference to the ridiculous." A large part of the Book, and all that is good about it, is stolen directly from the Bible, but there is an evident purpose to *beat the Bible* in relating marvelous stories.

It is a little curious, by the way, that in this copying from the Bible the *errors in translation* are repro-

duced. Remember that these expressions are put into the mouths of American prophets, apostles, etc., who lived centuries before the Bible was translated into English at all and 1,200 years before King James' version, which is followed pretty closely throughout. This is certainly a most remarkable coincidence. True, Sidney Rigdon had King James' version. But of course he had nothing to do with the Book of Mormon! Joseph Smith also had access to it, though I doubt if he owned a copy at this time, if ever. But all he had to do with the Book of Mormon was to read the "Reformed Egyptian" characters by means of his Urim and Thummim, and it just so happened that in dictating the translation he used the same language as King James' men! This fact indeed is a tribute to the accuracy of King James' version, errors and all! The illustrations on this point are too numerous to quote. Take only one. The Book of Mormon says: "Charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not *easily* provoked." This is almost a *verbatim* reproduction of 1 Cor. xiii. 4. But the word "easily" is not in any Greek manuscript, and is left out of the Revised Version. How did the Mormon prophets 1,200 years before King James' version, come to make the same mistake?

A striking instance of this anachronism is the plagiarism of Hamlet's well-known speech, "To be, or not to be." Five hundred and seventy years *before* Christ, Lehi, in his last hours, addressing his sons, spoke of "the cold and silent grave *from whence no traveler can return.*" Two thousand two hundred years later, Shakespeare, who had never read Lehi's writings, spoke of "the undiscovered country *from whose bourn no traveler returns.*"

There are many other expressions in the book to indicate its modern origin. For instance, it contains a number of words that have a Greek or Latin derivation later than 600 years before Christ, and others entirely modern, such as: "Faculties," "Popular," "Priestcraft," "State of dilemma," "Synagogue," "Bible," "Jews," "Gentiles," "Church," "Baptize," "Barges," "Immortal," and many others. These words convey ideas wholly modern. The book also abounds in expressions borrowed from the modern camp meetings, which, as I stated in the first chapter, were being held in Western New York, Pennsylvania and Ohio about the time the book was published. Here are some of them:

"Encircled about eternally in the arms of his love."

"They are encircled about with the matchless bounty of his love."

"They were encircled about with everlasting darkness and destruction."

"The chains of hell which encircled them about were loosed and their souls did expand, and they did sing redeeming love."

"My brethren, if ye have experienced change of heart, and if ye have felt to sing the song of redeeming love."

"For the arms of mercy are extended towards them."

"Lay down the weapons of their rebellion."

"Behold, your days of probation are past; ye have procrastinated the day of your salvation *until it is everlastingly too late.*"

"By the power of their words many were brought *before the altar* of God, to call on His name, and confess their sins."

These expressions sound much more like the Methodists of the 19th century than the Jews of 2,500, or even 1,500,

years ago. There are many other modern phrases too numerous to quote.

The bad English in the book is very noticeable. Here are some examples of it: Some of the brethren "did rebel against us; yea, against I, Nephi, and Sam." This name Sam, by the way, sounds very modern. Nephi in course of time began to build a ship, and "did make tools of the ore which I *did molten* out of the rock." "And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people. . . . Behold I *were* about to write them all . . . but the Lord *forbid it.*" "And when Moroni had said these words, he went forth among the people, *waving the rent of* his garment in the air, that all might see *the writing which he had wrote upon the rent!!!*" Besides being very bad English, this sounds indecent. Certainly it is quite ridiculous. And then to think of writing upon a rent! Again, "There were no robbers nor murderers, neither were there Lamanites, or any manner of *ites!!!*" "Yea, this bringeth about the restoration of those things *of which* have been spoken by the mouths of the prophets." "I say unto thee, my son, that the plan of restoration is *requisite (?)* with the justice of God." "And now behold I say unto you, that ye *had ought* to search these things diligently." This last is a complete betrayal of the author. No one but a down East Yankee like Joseph Smith ever said "had ought."

And so I might use many other illustrations to show the modern origin of the Book of Mormon. But these will suffice. Through it all it is easy to recognize the hand of Sidney Rigdon, in its scriptural quotations and its doctrinal turn; and the hand of Joseph Smith, in its modern phraseology and its ungrammatical expressions.

On the title page of the first edition of the Book of

Mormon was the inscription, "Joseph Smith, *Author* and Proprietor." This told the truth, but only part of the truth. Solomon Spaulding and Sidney Rigdon deserved to share with him the honor.

After the facts which I have given above, I feel sure that the reader is ready to join with me in declaring that the Book of Mormon, with all of its involved sentences, its crude notions, its grotesque representations, its improbable and often impossible stories, its absurd and ridiculous statements, its childish fancies, its geographical errors, its modern phraseology and its ungrammatical expressions is a *fraud* of the deepest dye. Mr. Lamb, who has made the most thorough study of it that has yet been made, and of whose excellent work upon the subject I have made free use, says in the conclusion of his book: "My whole soul is moved, profoundly moved, in this matter. I believe with all my heart, I am forced by irresistible logic to believe, that the Book of Mormon is a fraud." In another place he speaks of it as "a miserable fraud, a book to be execrated and hated by all good men who love the truth." And again he says that it is "full of blunders and mistakes and contradictions, and human imperfections from beginning to end." And again, "The angel that dictated this book has been over and over again proven to be ignorant, self-conceited, visionary; given to exaggeration; forgetting important matters of record, and making numberless mistakes."

Dr. W. Wyl, a German, who spent four months in Utah studying Mormonism and who has written one of the most interesting books I have read upon the subject, calls Mormonism "a most ridiculous and patent humbug," and the pretensions of Joseph Smith with reference to the Book of Mormon, "the clumsiest hoax ever invented."

And he is right.

CHAPTER XXIV.

AS A RELIGIOUS SYSTEM—THE DOCTRINE AND COVENANTS AND PEARL OF GREAT PRICE—"BOOK OF ABRAHAM."

The Mormon articles of faith say nothing about the Book of Doctrine and Covenants or about the Pearl of Great Price, for the reason that the articles were written by Joseph Smith and these books were officially adopted as standard authorities by the Mormon Church since the death of Smith. But they are regarded as much sacred books as the Bible and the Book of Mormon. They are not, however, as important as the Book of Mormon and I shall not attempt any lengthy examination of them as with the Book of Mormon.

The Book of Doctrine and Covenants consists of two parts:

1. A series of lectures on Faith, in which faith is described as "the *principal* (sic) of action and of power in all intelligent beings, both in heaven and on earth"; as "the *principal* upon which all eternity has acted and will act"; and as "the *principal* upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world."

2. A number of revelations given "to" and "through" Joseph the Seer, at various times and places, and closing with the "revelation on the eternity of the marriage covenant, including plurality of wives."

In discussing the doctrines of the Mormons, I have had occasion to quote frequently from the Doctrine and

Covenants. I also gave this last "revelation" pretty fully. And so I need not dwell at any length now upon this book.

The Pearl of Great Price is a curiosity. It is a conglomerate medley of scraps. The following is the Table of Contents given in the book.

Visions of Moses, as revealed to Joseph the Seer, in June, 1830.

Writings of Moses, as revealed to Joseph the Seer, in December, 1830.

The Book of Abraham, A Translation of some Ancient Records, that have fallen into our hands from the Catacombs of Egypt, the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon Papyrus. Translated from the Papyrus by Joseph Smith.

An Extract from a Translation of the Bible, being the twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, revealed to Joseph the Seer, in 1830.

A Key to the Revelations of St. John. By Joseph Smith.

A Revelation and Prophecy on War, by the Prophet, Seer and Revelator, Joseph Smith, Given December 25th, 1832.

Extracts from the History of Joseph Smith, containtaining an account of the first Visions and Revelations which he received; also of his discovering and obtaining the plates of gold which contain the Record of Mormon, Its translation. His Baptism, and Ordination by the Angel.

From the Doctrine and Covenants of the Church.—Commandment to the Church concerning Baptism.—The Duties of the Members after they are received by Bap-

tism.—Method of administering the Sacrament of the Lord's Supper.—The Duties of the Elders, Priests, Teachers, Deacons, and Members of the Church of Christ.—Extract from a Revelation given July, 1830.—Rise of the Church of Jesus Christ of Latter-day Saints.—Articles of our Faith.

A Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives, Given through Joseph the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843.

"The Writings of Moses" are simply a paraphrase of the first chapters of Genesis, from the creation of the world to the flood. It might be called a parody upon this part of the Bible if it were not so much of a travesty upon it.

But the greatest curiosity of any is the "Book of Abraham." Its origin is quite interesting. A traveling showman had some mummies. In 1835 he came to Kirtland, Ohio, with them. But let Mr. Smith tell the story for himself:

"On the 3d of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I *gave him the interpretation,* and LIKE A GENTLEMAN, he gave me the following certificate:

'KIRTLAND, July 6, 1835.

This is to make known to all who may be desirous concerning the knowledge of Mr. Joseph Smith, Jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information

that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jun., to correspond in the most minute matters. MICHAEL H. CHANDLER,
Traveling with, and proprietor of, Egyptian mummies.'"

How Mr. Chandler knew anything about the Egyptian hieroglyphics so that he could tell when they were correctly translated is not stated. At any rate the Saints bought the mummies for Smith, and soon afterward he declared that "much to our joy we found that one of these rolls contained the writings of Abraham, another the writings of Joseph." "The writings of Joseph" are not published. The Book of Abraham occupies 13 pages in the Pearl of Great Price. I give one or two quotations from it to show its character:

"Thus I, Abraham, talked with the Lord, face to face as one man talketh with another; and He told me of the works which his hand had made; and he said unto me, MY SON, MY SON (and his hand was stretched out), behold, I will show you all these. And He put his hand upon mine eyes and I saw those things which His hand had made, which were many; and He said unto me, This is Shinehah, which is the Sun. And He said unto me, KOKOB, which is Star. And he said unto me, Olea, which is the Moon. And he said unto me, KOKAUBEAM, which signifies stars, or all the great lights which were in the firmament of heaven."

Here is the way the Book of Abraham corrects the first chapter of Genesis:

"And they (THE GODS) said let there be light and there was light, and they (THE GODS) comprehended the light, *for it was bright*; and they divided the light, or caused it to be divided from the darkness; and THE GODS called the light day, and the darkness they called night. And

THE GODS also said, Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And THE GODS ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And THE GODS called the expanse Heaven. And THE GODS ordered, saying, Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and THE GODS pronounced the earth dry, and the gathering together of the waters, pronounced they, great waters; and THE GODS saw that they were obeyed. And THE GODS said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And THE GODS ORGANIZED the earth to bring forth grass from its own seed, yielding seed after its kind. And THE GODS ORGANIZED the lights in the expanse of the heaven, and caused them to divide the day from the night; and ORGANIZED them to be for signs and for seasons and for days and for years; and ORGANIZED them to be for lights in the expanse of the heaven to give light upon the earth; and it was so. And THE GODS ORGANIZED the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also. And THE GODS watched those things which they had ordered until they obeyed."

Let us compare the interpretation of the pictures on the papyrus of the Book of Abraham made by Joseph Smith with the interpretation made by a French scholar, Mr. Deveria, to whom the pictures were shown. Take The Resurrection of Osiris.

JOSEPH SMITH.

Fig. 1. The Angel of the Lord.

2. Abraham fastened up on an altar.

3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.

4. The altar for sacrifice by the idolatrous priest standing before the gods of Elkenah, Libnah, Mahmackrah, Korash and Pharaoh.

5. The idolatrous god of Elkenah.

6. The idolatrous god of Libnah.

7. The idolatrous god of Korash.

9. The idolatrous god of Pharaoh.

10. Abraham in Egypt.

11. Design to represent the pillars of heaven as understood by the Egyptians.

12. Raukeegang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify *Shau-*

MR. DEVERIA.

Fig. 1. The soul of Osiris under the form of a hawk.

2. Osiris coming to life on his funeral couch, which is in the shape of a lion.

3. The god Anubis effecting the resurrection of Osiris.

4. The funeral-bed of Osiris, under which are placed the four sepulchral vessels called *canopes,* each of them surmounted by the head of the four genii.

5. Kebh son-iw, with a hawk's head.

6. Tiomautew, with a jackal's head.

7. Hapi, with a dog's head.

8. Amset, with a human head.

9. The sacred crocodile, symbolic of the God Sebet.

10. Altar laden with offerings.

11. An ornament peculiar to Egyptian art.

12. Customary representation of *ground* in Egyptian paintings. (The

man, to be high, or the heavens, answering to the Hebrew *Shaumahyeem.*

word Shauman is not Egyptian).

Here is another picture described by Mr. Deveria as the "Initial painting of a funerary Manuscript of the Lower Epoch which cannot be anterior to the beginning of the Roman dominion:"

FUNERARY MANUSCRIPT.

JOSEPH SMITH.

Fig. 1. Abraham sitting upon Pharaoh's throne, BY THE POLITENESS OF THE KING, with a crown upon his head, representing the Priesthood, as emblematical of THE GRAND PRESIDENCY IN HEAVEN; with the sceptre of justice and judgment in his hand.

2. King Pharaoh, whose name is given in the characters above his head.

3. Signifies Abraham in Egypt; referring to Abraham as given in the first facsimile.

4. PRINCE OF PHARAOH, King of Egypt, as written above the hand.

5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

MR. DEVERIA.

Fig. 1. Osiris on his seat.

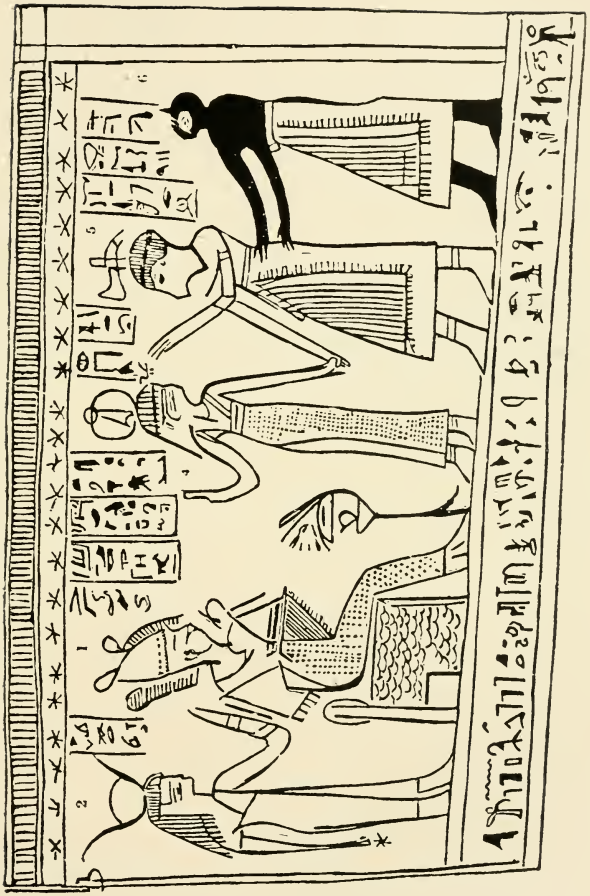
2. The goddess Isis. The star she carries in her right hand is the sign of life.

3. Altar with the offering of the deceased, surrounded with lotus flowers, signifying the offering of the defunct.

4. The goddess Ma.

5. The deceased led by Ma into the presence of Osiris. His name is *Horus,* as may be seen in the prayer which is at the bottom of the picture, and which is addressed to the divinities of the four cardinal points.

6. An unknown divinity, probably Anubis; but his head, which ought to be that of a jackal, has been changed.



ABRAHAM AND PHARAOH.

6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of Astronomy, in the King's Court.

And so with other interpretations. Those given by Mr. Smith are utterly different from those given by Mr. Deveria, and they serve to show that, as Dr. Wyl says, "The book of Abraham is not only a fraud, but an unspeakably silly and clumsy one, too."

Other parts of the Pearl of Great Price are all on a par with the Book of Abraham, and all go to prove that Mormonism is a system of "the most impudent lies ever concocted by low, ignorant impostors and cheats."

CHAPTER XXV.

AS A RELIGIOUS SYSTEM—NEW REVELATIONS — BLOOD ATONEMENT — ARGUMENTS FOR IT.

The 9th article of faith in the Mormon creed reads:

"We believe all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God."

This is one of the most dangerous articles in the Mormon creed. It teaches that revelation did not close with the canon of Scripture, but that in these latter days God again reveals "many great and important things." To whom does He reveal them? Why, only to the Mormons, of course, and pre-eminently to the president of the Mormon Church, who alone is authorized to promulgate revelations.

As I stood in front of the office of the president of the Church of Jesus Christ of Latter Day Saints in Salt Lake City, a gentleman who was with me remarked: "Now you see the only place in the world where there is direct telephonic communication with heaven." The remark, strange, almost blasphemous, as it sounded, did not exaggerate the Mormon belief. And the president can get a message at any time on any subject he chooses. And, strange to say, it is always just the kind of message he wanted. Take, for instance, the "revelation" on the subject of polygamy given to Joseph Smith, and then the revelation to Wilford Woodruff, telling him its prac-

tice might be suspended. But this revelation was not given until many of the apostles and bishops and elders had been put in the penitentiary for practicing polygamy, and not until under the Edmunds-Tucker act the church property had been confiscated by the government. These things seemed to bring "the Lord" to his senses. The truth is that the president and the Lord frequently get a good deal mixed up, and it is often a little difficult to tell which is which. In the case of Brigham Young they finally got to be identical. The Book of Mormon, the Book of Doctrine and Covenants, and the Pearl of Great Price are all put on an equality with the Bible. But these "revelations," being the latest and freshest, may supersede all of these books. And as these "revelations" are liable to be given at any time and may, as in the case of polygamy, be radically different from their previous teachings, the Mormons never really know what is their belief until they have heard from headquarters and got the latest "revelations."

This claim makes them utterly subservient to the priesthood, and ultimately to the high priest, the president. It gives him the keys to Heaven. It puts him on an equality with the pope, and, if anything, above the pope, as he claims rather more direct communication with Heaven than even the pope does. It opens the way for any sort of revelation the president may claim to have received, and requires implicit obedience to it, whatever it may be. Take the revelation on polygamy, for instance. There was the greatest objection to it at first, especially on the part of the women. But it was a "revelation," and so there was nothing to do but obey it, or apostatize from the Mormon faith, as many did. This claim makes of Mormonism an absolute monarchy, a complete despot-

ism. It renders the priesthood infallible, and requires a blind, unreasoning, unquestioning obedience to it. Granted this claim and all else is possible. Accept it and you put your head in a halter and will be led whithersoever the whim of the president may dictate. It is the most dangerous menace to human liberty ever invented by the devil.

It is, too, the refuge of fools and fanatics of every description as an apology for their misdeeds. It was the plea of Freeman, who killed his daughter; of Guiteau, who killed Garfield, and of Joseph Smith and Brigham Young in their numerous debaucheries and crimes. It takes the blame off their shoulders for all their misdeeds and saddles it on "the Lord."

And besides, this claim of a new revelation flies directly in the face of the concluding words in the last chapter of the Bible, where it is said: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The tenth article of faith says:

"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes, that Zion will be built on this continent, that Christ will reign personally on the earth, and that the earth will be renewed and receive its paradisiacal glory."

There is nothing specially objectionable about this article. Many Christians believe the same thing, though there is a difference of opinion among them on the sub-

ject. I do not think, however, that if Zion is built on this continent it will be at Salt Lake City. Certainly that city corresponds now much more to Sodom than it does to Zion.

DANITE BAND—BLOOD ATONEMENT.

The 11th article of faith in the Mormon creed says:

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may."

This certainly sounds very pretty. But let us see what is the interpretation the Mormons put on it in actual practice. At one time they had a band known as "whittlers." Whenever anyone would do anything they did not like, these whittlers would call upon him and, without saying a word, stand in front of him and begin to whittle pieces of pine. Everywhere he would go, they would follow him, still whittling, piling up their shavings around him and sometimes letting their knives slip and almost cutting him in the face. This would become intolerable after a while, and the poor fellow would either yield to their wishes or leave.

While they were in Far West, Mo., the famous, or rather infamous, Danite Band was organized by Sidney Rigdon and Dr. Sampson Avard for the purpose of driving out from Missouri all apostates or dissenters from the Mormon faith. It was variously called the "Daughters of Zion," "Big Fan," "Brothers of Gideon," and finally "Danites." The following is given as the origin of the name by Elder John Hyde:

When the citizens of Carroll and Davies counties, Missouri, began to threaten the Mormons with expulsion in 1838, a "death society" was organized under the direc-

tion of Sidney Rigdon, and with the sanction of Smith. Its first captain was Captain "Fearnaught," alias David Patten, an apostle. Its object was the punishment of the obnoxious. Some time elapsed before finding a suitable name. They desired one that should seem to combine spiritual authority with a suitable sound. Micah iv. 13 furnished the first name: "Arise and thresh, O daughter of Zion; for I will make thy horn iron and thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord of the whole earth." This furnished them with a pretext; it accurately described their intentions, and they called themselves the "Daughters of Zion." Some ridicule was made at these bearded and bloody "Daughters," and the name did not sit easily. "Destroying Angels" came next; the "Big fan of the thresher that should thoroughly purge the floor" was tried and dropped. Genesis xlix. 17 furnished the name that they finally assumed. The verse is quite significant: "Dan shall be a serpent by the way, an adder in the path that biteth the horse's heels so that his rider shall fall 'backward.'" The "Sons of Dan" was the style they adopted, and many have been the times that they have been adders in the path, and many a man has fallen backward and has been seen no more.

Addressing the Danite companies, Dr. Avard said:

"My brethren, as you have been chosen to be our leading men, our captains to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here today to teach you and instruct you in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privilege to take your respective companies and go

out on a scout on the borders of the settlements and take to yourself spoils of the ungodly Gentiles? For it is written, 'The riches of the Gentiles shall be consecrated to my people, the house of Israel'; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we build up the Kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands until it shall fill the whole earth. For this is the very way that God destines to build up His kingdom in the last days. If any of us shall be recognized, who can harm us? For we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. [The captains were confounded at this, but Avard continued.] Why do you startle at this, brethren? As 'the Lord' liveth, I would swear to a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian, and in this way we will consecrate much unto 'the Lord,' and build up His kingdom; and who can stand against us? And if any of us transgress we will deal with him amongst ourselves. And if any of this Danite Society reveals any of these things, I will put him *where the dogs cannot* bite him."

The oath taken by the Danites in Missouri was simply:

"In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to conceal and never to reveal the secret purposes of this society, called the Daughter of Zion. Should I ever do the same, I hold my life as the forfeiture."

This oath was afterward altered, in Nauvoo, to read:

"In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to regard the prophet and first presidency of the Church of Jesus Christ of Latter

Day Saints as the supreme head of the church on earth, and to *obey them in all things the same as the supreme God;* that I will stand by my brethren in danger or difficulty, and will uphold the presidency, RIGHT OR WRONG, and that I will ever conceal and never reveal the secret purposes of this society, called the Daughter of Zion. Should I ever do the same, I hold my life as a forfeiture, in a caldron of boiling oil."

From the "elite" among the Danites, as George Q. Cannon called them, twelve were selected, called *Destructives,* or *Destroying Angels,* and sometimes *Flying Angels.* Their duty was to act as spies, and to report to the first presidency. Their oath was as follows:

"In the name of Jesus Christ, the Son of God, I do covenant and agree to support the first presidency of the Church of Jesus Christ of Latter-day Saints, in all things, RIGHT OR WRONG; I will faithfully guard them and report to them the acts of all men, as far as in my power lies; I will assist in executing all the decrees of the first president, patriarch or president of the twelve; and that I will cause *all who speak evil of the presidency,* or heads of the church, *to die the death of dissenters or apostates,* unless they speedily confess and repent, for *pestilence, persecution and death shall follow the enemies of Zion.* I will be a swift herald of salvation and messenger of peace to the saints, and I will never make known the secret purposes of this society, called the DESTROYING ANGEL, my life being the forfeiture in a fire of burning tar and brimstone. So help me God, and keep me steadfast."

Referring to this Danite band, Dr. Wyl says that "Mormonism is nothing but the *Religious Mafia* of the United States." To tell all the dastardly deeds of this Danite band would fill a volume. The most notorious of

all was the Mountain Meadows Massacre, of which I have already told.

But even more horrible than the Danite band was the theory of *Blood Atonement* preached and practiced by the Mormons at one time. Its author was no less a person than Brigham Young, together with his right hand man, Jedediah M. Grant. An ex-Mormon elder by the name of Smith and some friends attempted to address the Mormons in the public street one Sunday just as Brigham was going home from the Tabernacle. On the following Sunday, March 27, 1853, Brigham was running over with "the Spirit," and revealed himself on the subject of apostacy:

"When I went from meeting last Sabbath, my ears were saluted with an apostate crying in the streets here. I want to know if anyone of you who has got the spirit of Mormonism in you, the spirit that Joseph and Hyrum had, or that we have here, would say, 'Let us hear both sides of the question. Let us listen and prove all things.' What do you want to prove? Do you want to prove that an old apostate, who has been cut off from the Church thirteen times for lying, is anything worthy of notice? I heard that a certain picture-maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying, 'Let this man alone; these are Saints that you are persecuting.' [Sneeringly.]

"We want such men to go to California, or anywhere they choose. I say to those persons, 'You must not court persecution here, lest you get so much of it you will not know what to do with it. Do NOT court persecution.' We have known Gladden Bishop for more than twenty years, and know him to be a poor dirty curse. Here is sister

Vilate Kimball, brother Heber's wife, has borne more from that man than any other woman on earth could bear; but she won't bear it again. I say again, you Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it.

"I say to you, bishops, do not allow them to preach in your wards. Who broke the road to these valleys? Did this little nasty Smith and his wife? No. They stayed in St. Louis, while we did it, peddling ribbons, and kissing the Gentiles. I know what they have done here—they have asked exorbitant prices for their nasty stinking ribbons. [Voices, "That's true."] We broke the roads to this country.

"Now, you Gladdenites, keep your tongues still, *lest sudden destruction come upon you.* I say rather than that the apostates should flourish here, *I will unsheath my bowie knife, and conquer or die.* [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, *clear out, or 'judgment will be laid to the line, and righteousness to the plummet.'* [Voices generally, 'Go it, go it!'] If you say it is all right, raise your hands. [All hands up.] *Let us call upon the Lord to assist us in this and every other good work."*

In a sermon in the Tabernacle, March 12, 1854, Grant said:

"Then what ought this meek people who keep the commandments of God do unto them? 'Why,' says one, 'they ought *to pray to the Lord to kill them.*' I want to know if you wish the Lord *to come down and do all your dirty work?* Many of the Latter Day Saints will pray, and petition, and supplicate the Lord to do a thousand things they themselves would be ashamed to do."

And again:

"When a man prays for a thing, he ought to be willing to perform it himself. But if the Latter Day Saints should put to death the covenant-breakers, it would try the faith of the 'very meek, just and pious' ones among them, and *it would cause a great deal of whining in Israel.*

"And then there was another odd commandment. The Lord God commanded them *not to pity the person whom they killed,* but to execute the law of God upon persons worthy of death. *This should be done by the entire congregation, showing no pity.* I have thought there would have to be quite a revolution among the Mormons before such a commandment could be obeyed completely by them. The Mormons have a great deal of sympathy. For instance, if they can get a man before the tribunal administering the law of the land, and succeed in getting a rope around his neck, and have him hung up like a dead dog, it is all right. *But if the Church and kingdom of God should step forth and execute the law of God,* oh, what a burst of Mormon sympathy it would cause! *I wish we were in a situation favorable to our doing that which is justifiable before God, without any contaminating influence of Gentile amalgamation, laws and tradition, that the people of God might lay the axe to the root of the tree, and every tree that bringeth not forth good fruit might be hewn down.*

"What! do you believe that people would do right, and keep the law of God, by *actually putting to death the transgressors?* Putting to death the transgressors *would exhibit the law of God, no matter by whom it was done.* That is my opinion."

But Brigham Young went still farther. In a sermon delivered in the Bowery, Salt Lake City, Sept. 21, 1856, he said:

"The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broadsword and ask, 'Are you for God?' and if you are not heartily on the Lord's side, *you will be hewn down!*

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"There are sins that men commit for which they cannot receive forgiveness in this world or in that which is to come; and if they had their eyes opened to see their true condition they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to Heaven as an offering for their sins, and the smoking incense would atone for their sins; whereas, if such is not the case, they will stick to them and remain with them in the spirit world.

"I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them. * * *

I do know that there are sins committed of such a nature that, if the people did understand the doctrine of salvation, they would tremble because of their situation. And, furthermore, I know that there are transgressors who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say, further, I have had men come to me and offer their lives to atone for their sins.

"It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was

in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves cannot remit, but *they must be atoned for by the blood of the man.*"

And in a discourse delivered in the Tabernacle, Feb. 8, 1857, from the text, "Love thy neighbor as thyself," he said:

"When will we love our neighbors as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now, if we do rightly love ourselves we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow nor death. This is the desire of every person who believes in God. Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauties and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin and be saved and exalted with the gods, is there a man or woman in this house but would say, 'Shed my blood that I might be saved and exalted with the gods?'

"All mankind love themselves; and let those principles be known by an individual, and *he would be glad to have*

his blood shed. This would be loving ourselves even unto an eternal exaltation. Will you love your brothers or sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood? THAT IS WHAT JESUS CHRIST MEANT. He never told a man or woman to love their enemies in their wickedness, never. He never meant any such thing; his language is left as it is for those to read who have the spirit to discern between truth and error; it was so left for those who can discern the things of God. Jesus Christ never meant that we should love a wicked man in his wickedness.

"I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother, Jesus Christ, raises them up, conquers death, hell and the grave.

"I have known a great many men who have left this Church *for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them.*

"The wickedness and ignorance of the nations forbid this principle being in full force, but THE TIME WILL COME WHEN THE LAW OF GOD WILL BE IN FULL FORCE. *This is loving our neighbor as ourselves; if he needs help,* HELP HIM*; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved,* SPILL IT.

"Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, should not be satisfied or rest

until your blood should be spilled, that you might gain that salvation you desire. THAT IS THE WAY TO LOVE MANKIND. * * * Light and darkness cannot dwell together, and so it is with the kingdom of God.

"Now, brethren, sisters, will you live your religion? How many hundreds of times have I asked that question? Will the Latter Day Saints live their religion?"

Following this advice, Jedediah Grant urged:

"I say there are men and women here that I would advise to *go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood.*"

CHAPTER XXVI.

AS A RELIGIOUS SYSTEM—BLOOD ATONEMENT—INSTANCES OF IT—"OBEDIENT TO LAW."

How literally the counsels of Brigham Young and others, as given in the last chapter, were fulfilled, may be seen from the following instances:

The wife of one elder, when he was absent on a mission, acted unfaithfully towards him. Her husband took counsel of the authorities and was reminded that the shedding of her blood alone could save her. He returned and told her, but she asked for time, which was readily granted. One day, in a moment of affection, when she was seated on his knee, he reminded her of her doom, and suggested that now when their hearts were full of love was a suitable time for carrying it into execution. She acquiesced and *out of love* he cut her throat from ear to ear.

Franklin McNeal, who had sued Brigham Young for false imprisonment, was killed at his hotel door. At Springville, near Salt Lake, there was a family by the name of Parrish. They had at one time been very devoted to the Mormon church, but afterwards old man Parrish apostatized, as so many others had done, and he decided to leave Utah and go to California. The evening they were to start, two Mormons, who had been appointed to play the part of spies upon them, went to see them and proposed to assist them in leaving. When they had gone a little way, the old man was stabbed to death, his eldest

son was killed, the younger son was severely wounded, but managed to escape—and all because they were "apostates."

Here is a story as related by a Mormon woman to Mrs. Stenhouse:

"When first I came to this country I lived in the southern portion of Utah. One day I saw a woman running across the fields towards our house, pale and trembling. When she came in she looked round her as if she were frightened, and she asked if anyone besides our own family were present. On being assured that there was no one present whom she might fear, she said: 'Two men came to our house late last night and asked to see my husband, who had already retired. He was in bed, but they insisted that he must get up, as they had a message from the "authorities" for him. When they saw him they requested him to go with them to attend, they said, to some church business. I became very much alarmed, for my poor husband had been known to speak rather freely of late of some of the measures of the church, but he tried to reassure me, and finally left the house with the two men. In about an hour after they came back, bearing between them his lifeless body. They laid him upon the bed, and then one of them pulled aside a curtain which constituted our only cupboard, and took therefrom a bake-kettle and stood it beside the bed, in order to catch the blood that was flowing from a fearful wound in his throat. They then left the house, telling me to make as little noise about it as possible, or they might serve me in the same way. The men were masked, and I cannot tell who they are, but I spent a fearful night with my poor dead husband.'"

Dr. J. King Robinson was a young physician of excel-

lent character. He had married an ex-Mormon. He took a good deal of interest in the Gentile Sunday school. He was the intimate friend of the Rev. Norman McLeod, who at that time was chaplain at the military post, and was preaching in Independence Hall in opposition to the Mormon faith. The doctor, doubtless, shared the sentiments of the minister, and both of them were thoroughly disliked by the prominent Mormons. Dr. Robinson had a law suit with the city authorities over the possession of some property. The suit was decided against him and three days afterward he was assassinated.

These are only a few of the murders committed. In summing up the evidence in the Springville murders, Judge Cradlebaugh concluded an address from the bench as follows:

"Men are murdered here—coolly, deliberately, premeditatedly murdered. Their murder is deliberated and determined upon by church council-meetings, and that, too, for no other reason than that they had apostatized from your church and were striving to leave the territory.

You are the tools, the dupes, the instruments of a tyrannical church despotism. The heads of your church order and direct you. You are taught to obey their orders and commit these horrid murders. Deprived of your liberty, you have lost your manhood, and become the willing instruments of bad men."

But it may be said that these things occurred some time ago, that Mormonism has changed considerably since then. So it has. But the reason is, that in the light of publicity produced by the railroad and telegraph and printing press, it does not dare to do now what it used to do with impunity. Its principles, however, have not

changed. They remain the same. Give it the same power and opportunity as before and the same results would follow.

Sometimes, instead of killing people, they would subject them to a most disgusting punishment, which was a peculiar invention of the Mormon mind. Mr. and Mrs. T. B. H. Stenhouse, who apostatized, were treated that way. Only a few months ago Mr. Charles Mostyn Owen, who has been quite active in having polygamists arrested and fined, was threatened with that punishment.

Give Mormonism the power it seeks and everyone in this country would either have to be Mormons or suffer persecution and perhaps death. And *this* is what the Mormons mean when they say in their article of faith:

"We claim the privilege of worshiping Almighty God according to the dictates of our conscience and allow all men the same privilege, let them worship how, where or what they may."

These articles of faith, remember, were written by Joseph Smith, before the sermons of Jedediah M. Grant and Brigham Young and the murders of Mr. Parrish and Dr. Robinson and the Mountain Meadows massacre. These were the commentaries upon this article.

The twelfth article of faith in the Mormon creed says:

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

In view of the history of Mormonism, from its origin to the present, that article certainly sounds very queer. In giving its history I have already shown the theocratic nature of Mormonism, which makes it unwilling to submit to any other authority, and how it has led to constant friction with the constituted authorities and sometimes

to open rebellion. A few points in that history may be recalled—their expulsion from Missouri and from Illinois because of their unwillingness to submit to the law of the land, their persistent and open defiance of the laws against polygamy, even to the present day. In fact the whole course of the Mormons on the subject of polygamy has been one long and shameful story of deception, of insubordination and of defiance of law. They have persistently broken every law on the subject—the Cullom law of 1862, the Edmunds law of 1882, the Edmunds-Tucker law of 1887, and even the laws of their own constitution and of their penal code of Utah. They adopted these laws because they were made the condition of the admission of Utah into the Union as a State. But they adopted them, as afterwards appeared, with the full determination to violate them whenever they pleased. They would have acceptd any conditions to get statehood.

The presbytery which met at Manti in 1898 stated that there were over two thousand cases of polygamy in the State, or perhaps I should say of polygamous cohabitation. The Mormons understand by polygamy new polygamous marriages. The statement of the presbytery was vigorously denied and denounced as a slander. But afterwards one of the apostles in conversation with a Presbyterian minister, said that the Presbyterians made a great mistake. They should have said three thousand.

According to an official statement issued by Mr. B. H. Roberts the day after his exclusion from the Congress of the United States for polygamy—but not issued until then—there are now in the United States 1,543 cases of polygamous cohabitation; that is, there are that many men living with more than one wife. Most of these cases are

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in Utah, in express violation of the laws of the State. Among these lawbreakers are presidents of stakes, counselors, apostles, bishops, elders too numerous to mention by name—in fact, nearly all the leading Mormons. These polygamists are upheld in their course by a strong public sentiment among the Mormons in favor of polygamy. It is not considered any disgrace, but rather a virtue, to be a lawbreaker. A short while before I was in Salt Lake City, Angus M. Cannon, president of the Salt Lake Stake of Zion, was arrested for living in polygamy. He pleaded guilty, was fined $100—and the people made up the money on the street to pay the fine. While I was there Joseph E. Taylor, one of the twelve apostles, was arrested, and because he would not promise to discontinue his polygamous practices in the future he was fined $150. The next Sunday afternoon, at a service in the Tabernacle, which I attended, and at which there were 3,000 or 4,000 Mormons present, Angus M. Cannon presided and Joseph E. Taylor occupied a prominent place in the apostles' seat.

One Sunday night I attended a Sunday school mass-meeting in the Thirteenth Ward. At the meeting a letter was read from a Mormon missionary now in England, in which he said (I took down the language at the time): "I see that our enemies are at work. I am sorry to learn that our people are being dragged into the courts for obeying the commandment of the Lord, and that President Snow has fallen into the hands of these vultures."

I mention these facts to show:

1. That polygamy, or, as the Mormons would term it, polygamous cohabitation, is being practiced in Utah to a large extent.

2. That while the offenders are fined by the courts,

the public sentiment on the subject among the Mormons is such that they do not lose their ecclesiastical standing, but are rather honored and sometimes rewarded for what they call "obeying the commandment of the Lord" in the face of persecution.

And *this* is what the Mormons mean in their article of faith:

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

CHAPTER XXVII.

AS A SOCIAL SYSTEM—POLYGAMY—ARRESTS.

The last article in the Mormon creed says: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to All Men; indeed we may say that we follow the admonition of Paul, 'We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things.' If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things."

This certainly sounds very pretty. But it comes under the head of "interesting, if true." Is it true? We have been considering the historical and religious side of Mormonism. Let us now look at its social side.

As the cornerstone of its social system is polygamy, let us consider that at some length.

In giving the history of Mormonism I discussed somewhat the subject of polygamy, showing that Joseph Smith claimed that the revelation in regard to polygamy had been given to him July 12, 1843. Mr. B. H. Roberts now asserts that "It was in 1831 that plural marriage was first made known to Joseph Smith." And he is probably correct; only the person who made it known to him at that time was the devil, not the Lord. As a matter of fact, it was practiced by Smith long before 1843, and it finally, as we have seen, led to his death in 1844. It was also practiced secretly by Brigham Young and others. But it was not promulgated as a doctrine until 1852, after the Mormons had reached Utah and

when they thought themselves secure from molestation by the hated United States laws. Up to that time, while, as I said, it was secretly practiced, it was strenuously denied by the Mormon leaders. For instance, while John Taylor, who afterwards succeeded Brigham Young as president of the Mormon Church, was missionary in Boulogne, France, in 1850, he was asked if the Mormons did not believe in polygamy. He denied it vigorously. *At that very time he had at least six wives living in America.*

But after 1853 the mask was thrown off and it was openly practiced. For a time the "Saints" were a little slow to take hold of the doctrine. But after awhile polygamy became a regular epidemic. Every Mormon was counseled to take as many wives as possible so as to "build up the kingdom," and, of course, he was required to "obey counsel," however much it might be against his inclinations. Sometimes this resulted in a good deal of inconvenience. An instance is given of two men, about 60 years of age, each of whom was counseled by the priesthood to take another wife, but who were unable to comply because they could not find any suitable partners. They had all been taken. After awhile they heard of a man who had two daughters, one 14 and the other 12. They went to him, explained the situation, and asked him to relieve them of their embarrassment. He objected at first, but finally consented. It became a proverb about this time that if you should hang a petticoat on a fence pole and shake it, half a dozen men would flock at once to marry it.

In 1862 Congress passed the Cullom law against polygamy, in 1882 the Edmunds law and in 1887 the Edmunds-Tucker law. I have already given the substance of these laws. The last was so stringent that it could not be

evaded. Many went to prison for disobeying it. The church property was confiscated. In 1890 President Woodruff had a "revelation" and issued a manifesto, in which he stated that he proposed to obey the laws and advised every one else to do so.

On Jan. 4, 1893, a proclamation was issued by President Harrison granting amnesty to those Mormons who were in exile and in the penitentiary. This was expressly "conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation."

On Sept. 25, 1894, President Cleveland issued a similar amnesty proclamation, from whose provisions he excepted such "persons as have not complied with the conditions contained in said executive proclamation of Jan. 4, 1893."

These amnesty proclamations were made on the most solemn promise of the Mormon leaders, pledging their "faith and honor" that old polygamous relations should cease and that no new polygamous marriages would be consummated, in other words, that they would obey the laws.

They then applied for statehood, which was granted in 1896. Having secured this, and thinking themselves secure, they had the legislature of Utah to pass the following law:

"If any male person cohabits with more than one woman he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than $300, or by imprisonment in the county jail for not more than six months or by both said punishments in the discretion of the courts." (Revised Statutes of Utah. 1898, p. 900, section 4209.)

This law, as is now admitted, was intended for "foreign consumption," not for home consumption. The Mormons

themselves say it was never intended to be enforced. The old polygamous practices were then resumed all over the state.

Nearly all of the Mormon leaders, presidents, counselors, apostles and bishops have two or more wives, as have some of the people, though not many, as they are generally too poor. I met one layman who has three wives. He has five children by the first, four by the second and four by the third. I was told that his first wife "abominates polygamy"—as well she might. President Snow has had nine wives, five of whom are living. He lives, however, with only one—the youngest. Brigham Young is commonly credited with having had nineteen wives, but the guide in the Tabernacle told me that he had twenty-six, and sold me a book purporting to contain their pictures, which I shall be glad to show my friends. But Heber C. Kimball broke the record, it is said, with forty-five wives.

When charges were made that the Mormons were continuing to practice polygamous cohabitation they replied: "If that is so, prove it; the courts are open." No one had cared especially to carry the matter into court, as it would involve considerable trouble and would probably lead to unpleasant relations with his neighbors. But Charles Mostyn Owen, a Welchman, representative of the New York *Journal,* decided that he would accept the challenge. So he went quietly to work. The result was the arrest of President Angus M. Cannon, president of the Salt Lake Stake, and of Apostle Heber J. Grant. What did they do? They pleaded guilty, were fined $100 each, which they paid, and returned to their holy duties—and their polygamous cohabitation. Apostle Joseph E. Taylor was also arrested, and after my arrival in Salt Lake City he was brought before the court, and because he would not prom-

ise to discontinue his polygamous cohabitation in the future he was fined $150.

Charles Kelly was indicted at Bingham City for unlawful cohabitation. He pleaded guilty, and offensively arraigned the court for its definition of his offense. Shortly afterward he was promoted to be president of the Box Elder Stake. The Salt Lake *Tribune* said: "His reward came soon, and it is most unseemly."

While I was in Salt Lake City Mr. Owen filed thirty-one affidavits against citizens of Cache county, charging thirty of them with unlawful cohabitation and one, the son of an apostle, with adultery. Cache county is probably the strongest Mormon community in the state, 98 per cent of the population being Mormons. The paper quotes Mr. Owen as saying that the list of alleged offenders was by no means exhausted. The paper adds that "ecclesiastically the list ranges from low officials to an apostle, and civilly from a justice of the peace to the secretary of the agricultural college. In filing charges against so many at one time, Mr. Owen intends to refute the assertions of the defenders of the system that there may be a 'few sporadic cases' of such unlawful cohabitation."

CHAPTER XXVIII.

AS A SOCIAL SYSTEM—POLYGAMY—WHAT THE MORMONS SAY ABOUT IT—NEW CASES.

In the last chapter I showed that polygamy—or as the Mormons call it, polygamous cohabitation—is still being practiced extensively in Utah.

What do the Mormons say about these things? Instead of undertaking to speak for them, I shall let them speak for themselves, but for the benefit of those who may not have studied the subject I shall answer their arguments.

The *Salt Lake Herald* of Nov. 26, 1899, contained a long article from Apostle Joseph E. Taylor defending himself and others who like him are practicing polygamous cohabitation. I presume he will be considered good Mormon authority. I quote only a few sentences from the article, but these will serve to show its gist. He says:

"I would ask: Is the act of which I was accused essentially a crime? Or in other words: Is it a crime in and of itself? From my standpoint it is not. That it is made so by statutory enactment I freely admit, but that does not constitute it a crime independent of such statute."

By this Apostle Taylor means to say that while polygamous cohabitation is a crime in the eyes of the law, it is not a crime in the eyes of the Mormons, and he puts his religious belief above the laws of the State and of the land.

Again the apostle said: "The anti-polygamy law known as the Cullom bill, passed in 1862, was considered to be a

dead letter, and that it would never possess any life. Such was the honest conviction of the Mormon people. Twenty years afterward, when this old law was fanned into life and sustained by other laws passed for a specific purpose —which must be classed in future history as special legislation, as well as *ex post facto* in character, which is strictly forbidden in the constitution of the United States (Art. I, Sec. 9)—we then firmly believed that the court of last resort would declare the same unconstitutional."

But what right had the Mormon people to consider the Cullom law a "dead letter?" And what right had they to believe that the Supreme Court of the United States would declare the Edmunds law unconstitutional? They put it on the ground that Congress has no right to interfere with the religion of people, and polygamy is a part of their religion. In the same way Freeman, who murdered his child in Maine some years ago, declaring that he was commanded by the Lord to do so, might have claimed that murder was a part of his religion and that, consequently, the law had no right to interfere with him in the exercise of his religion. So also might any murderer or any highway robber declare that he was simply exercising his religion in what he did. But he would be apt to find, as the Mormons found, that the law considers that a person's rights end where another's rights begin. And this is true in religion as well as in other things. But suppose the Mormons did believe that the Edmunds law would be declared unconstitutional, what right had they to continue to violate it until it was declared unconstitutional? As long as it remained on the statute books it was the law, and as such demanded obedience.

Apostle Taylor goes on to say:

"There is nothing in the manifesto, in the enabling act

or in the Constitution of Utah that touches upon or relates in any sense whatever to plural marriages entered into previous to the dates I have mentioned; the assertions of ministers, politicians and the avowed enemies of the Mormon people to the contrary notwithstanding."

But what about the interpretation put upon the manifesto by Presidents Woodruff and Snow on the witness stand that it related not only to future polygamous marriages, but also to polygamous cohabitation? And what about the law of the State of Utah upon the subject of unlawful cohabitation?

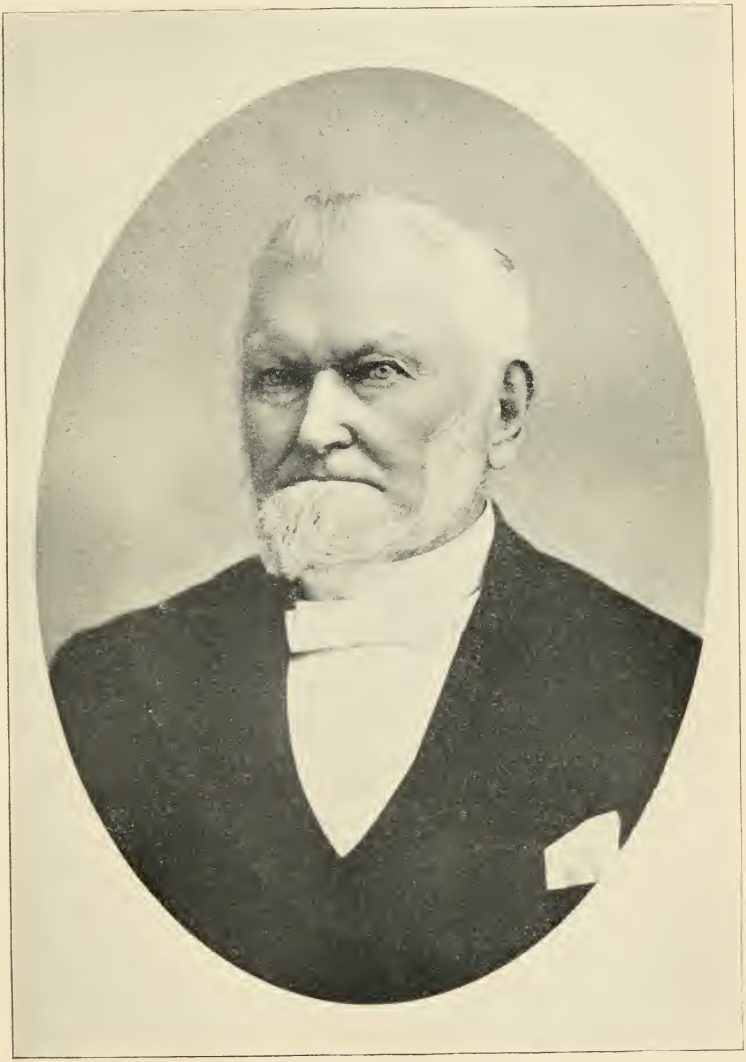
Apostle Taylor says again:

"This brings us to the question at issue: What shall be done with plural wives who entered into that relation prior to the decision of the court of last resort? Shall they be abandoned, one and all, or, as in my case, shall I select one of the two plural wives named in the complaint —there being no legal wife? If so, which one; and live with her exclusively, discarding the other, and that, too, without consulting her at all in the matter, and say to her: 'Hereafter you must not come near me. I will give you food and clothing for yourself and children, but you must seek other society than mine.'"

To this the reply is simply that no one proposes to demand that these plural wives shall be "abandoned." They ought to be supported. But what the law does demand, and what public sentiment demands, and what Christian civilization demands, and what common decency demands, is that a man shall not live with more than one woman as a husband, that he shall not cohabit with her and beget children by her.

Apostle Taylor closes by saying:

"Polygamous marriages are things of the past. Some



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few polygamous relations entered into in the past still continue. To allow them to remain undisturbed is the wisest, the most humane and the only magnanimous course to pursue; which the people of this great nation can afford to do. Let the law in relation thereto remain a dead letter upon our statute books. The Mormon people can be trusted implicitly; their word of promise is a sacred pledge. It will be kept inviolate, as every other promise made by them in the past has been. Call off the bloodhounds and let us have peace."

A few questions are in order. *Are* "polygamous marriages things of the past?" We shall see about that directly. Is it true that only "some few polygamous relations entered into in the past still continue?" As we have seen, there are 1,543 men now living with polygamous wives in the state of Utah. What is the use of passing a law if it is to remain a "dead letter?" *Can* the Mormon people be "trusted implicitly?" *Is* "their word of promise a sacred pledge?" *Has* "every other promise made by them in the past" been "kept inviolate?" Of course, by "the Mormon people," Apostle Taylor meant the Mormon leaders. What about the promise made by Presidents Woodruff and Snow on the witness stand in order to recover their confiscated church property, that not only future polygamous marriages, but polygamous cohabitation should cease? Has that been kept "inviolate?" Has it been kept inviolate by Apostle Taylor himself? The fine of $150 imposed upon him for unlawful cohabitation is sufficient answer to the question.

"Call off the bloodhounds and let us have peace." So any criminal might say. That would be an easy way to have peace. But it would be peace at the sacrifice of the law, and peace at the sacrifice of the dignity of the state,

and at the sacrifice of righteousness and of all the finer sentiments of humanity. I imagine that the American people will not be satisfied to "call off the bloodhounds" until there is no further need for them. Then they will call them off, and then we will "have peace"—then, but not till then.

The *Salt Lake Tribune* of November 27, 1899, contained interviews with a number of citizens of Cache County with reference to the affidavits which had been filed against thirty of the leading citizens of that County for unlawful cohabitation. Here is the way they view the matter up there. I quote most of the interviews. They are all of the same tenor, with the exception of one by a Presbyterian minister, Rev. N. E. Clemenson, who says:

"I think the law should be fairly and impartially enforced against all citizens without distinction. One crime should be shown no favoritism over another in this regard."

In this expression Mr. Clemenson voices the sentiments of the Christian people of the United States. But others in Cache County do not agree with him.

John A. Hendrickson says: "We who look upon this matter from a church standpoint construe Owen's actions as an attack aimed at the Mormon church. I think if Owen felt the necessity of improving the moral tone of mankind he could find plenty of immoralities against which to exercise his activity rather than create this trouble for a few citizens who care for their families." Mr. Hendrickson here admits the Mormon belief in polygamy, and claims that the filing of affidavits against people for unlawful cohabitation is "an attack upon the Mormon church," thus putting the whole Mormon church in the attitude of a willful and flagrant lawbreaker. In this he was probably not far wrong.

Mr. Hendrickson also suggests that Mr. Owen could find "plenty of immoralities against which to exercise his activity" elsewhere. Any criminal might make the same argument to any prosecutor.

Dr. W. B. Parkinson says: "I look upon Owen in the same way as I would look upon a procurer. He has no right whatever to come here and file suits. If the 15,000 people of this county cannot take care of their own legal affairs, no one from the outside should feel it his duty to meddle with them."

And so Jesse James and his gang might have said to the officers of the law: "You let us alone. You have no right to come here and interfere with our business."

Attorney George T. Rich is quoted as saying: "I do not believe that the threatened prosecution will be or should be tolerated in Cache County. I think that the Prosecuting Attorney should take cognizance of the fact that all of the respected citizens of this region, both Mormon and Gentile, are opposed to such prosecutions. Owen has qualified himself to file such suits, it is true, but he is not a *bona fide* resident, and can have no personal interest in the alleged violation of the law."

This, mark you, is from an attorney, a man who is sworn to uphold the law. "All of the respected citizens of this region are opposed to such prosecutions." Who are the respected citizens of that region? Why, those who are "opposed to such prosecutions," of course. Mr. Owen has "no personal interest in the alleged violation of the law." Neither have the people of the United States outside of Cache County. Neither have I any personal interest in the prosecution of a murderer. But I have a good deal of moral interest in it, and I want to see the law enforced. Besides, I have a personal interest in it from

the fact that in the enforcement of the law lies my own safety.

Robert Murdock said he knew every one of the men against whom suit was to be filed and he knew they were all honorable American citizens, who had not married their wives since the manifesto was issued. He knew they had no intention of willfully violating the law, and thought Owen was making a mistake in prosecuting them.

The manifesto? The Mormons are continually throwing up the manifesto to us, and saying that there have been no new marriages since the manifesto. But what have the people of the United States to do with the manifesto? Their will upon the subject of polygamy was expressed in the Cullom law of 1862, the Edmunds law of 1882, the Edmunds-Tucker law of 1887, and by the enabling act of 1894. It was incorporated also in the laws of Utah, both in its Constitution and in its penal code. These laws are all that the people of this country care about. Have they been obeyed? Are they being obeyed? But the fact that the Mormons in talking about polygamous marriages, always ignore the law against them and talk only about there having been none since the manifesto, indicates that they put the manifesto of President Woodruff above all the laws of the land, that they cared nothing for the laws, and only had regard for the will of their president. As a matter of fact, however, it is quite a question as to whether there have not been some polygamous marriages since the manifesto of 1890.

Take the case of Mr. Roberts, for instance. If he married Dr. Maggie C. Shipp before the manifesto he and she certainly acted very queerly. Usually when a man marries a woman she takes his name. But it was not until 1897, seven years after the manifesto, that she changed

her name from Dr. Maggie Shipp to Dr. Margaret C. Roberts.

But the question is frequently asked: Have there been any instances of polygamous marriages since statehood?

The following instances are given: Lilian Hamblin was engaged to David Cannon. He died while on a mission in Germany. Abram H. Cannon already had three wives. But in a spirit of self-sacrifice he decided to take Lilian and raise up seed to his brother, David, according to the old Jewish custom, and according to Mormon teachings. So they went to San Francisco in June, 1896. Where they were married or by whom is not known. But soon after their return he was taken sick and died on July 26, 1896. All four wives were at the funeral. In 1897 a child was born to Lilian. She then went to school under the name of Mrs. Cannon, to prepare herself for teaching, and she is now teaching in Brigham Academy, a Mormon institution at Provo, near Salt Lake City, under the name of Mrs. Cannon.

Another: Marion Scoles went to reside in the family of Apostle George Teasdale, at Nephi, in Utah, as nurse for his children. He already had at least one wife, if not more. This was in 1897. In August, 1898, she subscribed to a book and signed her name Marion Scoles Teasdale. On December 17, 1898, she died in childbirth. Her loving husband had a tombstone erected over her grave with the inscription upon it: "Sacred to the memory of Marion Scoles Teasdale, wife of Apostle George Teasdale. Born in London, England, April 6, 1865. Died December 7, 1898." A photograph of the tombstone was taken, a copy of which I have seen. The wife of a prominent apostle, when shown the article with the above facts, said it was absolutely true.

When Apostle George Teasdale and Marion Scoles were married and by whom are uncertain quantities. That they were married seems beyond question. That they were not married by State authorities is quite certain. Who married them?

It is stated also that a number of Mormons have gone to Canada or to Mexico to be married to their polygamous wives since the manifesto and since statehood—how many can only be conjectured. I should say, however, that I do not believe that instances of polygamous marriages since statehood, or since the manifesto, have been very numerous. But the reason for it is not because the Mormons do not believe in polygamy, but simply because the younger generation are afraid to undertake to practice it, and because they feel themselves released from obligations to do so since the manifesto of President Woodruff. But this manifesto did not propose to abolish polygamy as a principle, but only to suspend its practice for the sake of expediency.

In the next chapter I will give their reasons for their belief in polygamy.

CHAPTER XXIX.

AS A SOCIAL SYSTEM—REASONS FOR BELIEF IN POLYGAMY.

I have shown that many Mormons in Utah are now living in polygamous cohabitation with two or more wives, and have let them state their reasons for it. The truth of the matter is that polygamy is as much a part of the Mormon creed as it ever was. They will all tell you that they believe in it, all except the missionaries, who prefer not to discuss the subject and always evade it. I was told over and over again in Salt Lake City by Mormons, men and women, married and unmarried, that they believed in polygamy. Only one person who claimed to be a Mormon to whom I put the question denied believing in it, and she was an intelligent young lady who said that "intellect is everything," and who did not believe a single distinctive Mormon doctrine. As I told her, she is not a good Mormon. She represents, I think, a growing class of young people there who are losing faith in Mormonism. But wherever you find a genuine Mormon you will find one who believes in polygamy, whether he practices it or not. As a number said to me, it is a "part of our religion." They have several reasons for believing in it.

1. They say that God sanctioned it in the Old Testament, as in the case of Abraham and Jacob and David. This was the argument used by Joseph Smith in the "revelation" decreeing the establishment of polygamy. In the *Improvement Era* for May, 1898, of which B. H. Roberts was at that time the editor, he had an extended

article on the subject of polygamy, in which he made the same argument. This reason is now urged by some, but not very strongly. They leave out of account the following facts:

(a) That God originally created only one man and one woman. If they make any reply to this it would be in the language of Brigham Young: that God came down to earth in the form of Adam, and "brought Eve, one of His wives, with Him."

(b) That God permitted polygamy, as Jesus said He did divorce, "because of the hardness of their hearts." In the childhood of the human race God permitted some things which He afterwards refused.

(c) There is no instance of polygamy in the New Testament, though nearly all Mormons believe and some will openly say that Jesus lived in polygamy while on earth with Mary and Martha and Mary Magdalene—an imputation too absurd and too blasphemous to need serious refutation. But certainly the tenor of the teachings of the New Testament is against polygamy, to say the least. When Paul said that the bishop must be "the husband of one wife," he evidently meant of *only* one, though the Mormons take it to mean of *at least* one.

(d) In maintaining the practical numerical equality of the sexes, God evidently intended that there should be one woman to one man.

(e) As a matter of fact, it is said that there are about 2,000,000 more men in the United States than women. So that if polygamy were permissible anywhere else, it certainly would not be in this country.

But I need not argue the question of polygamy. It is most too late in the day to do so. I make the above suggestions, however, in case any of my readers may have

occasion to discuss the subject with some Mormon elders sometime. As a rule, however, the missionaries are very shy about discussing polygamy, though most Mormons will discuss it freely in Utah, and contend for it stoutly.

2. To the Mormon a stronger argument for polygamy than that it is sanctioned by God in the Old Testament is found in the fact that, as they claim, it was commanded by the Lord through His prophet, Joseph Smith. Even B. H. Roberts says in the article in the *Improvement Era,* to which reference has been made: "Subsequently, Joseph Smith received a commandment from the Lord to introduce that order of marriage into the church, and *on the strength of that revelation,* and not by reason of anything that is written in the old Jewish Scriptures, the Latter Day Saints practiced plural marriage." In saying this he practically gives up the scriptural argument and rests his case in the transcendent authority of Joseph Smith.

3. They argue that a man needs more than one woman. This is the physiological argument. It is certainly a very low one. It puts man on a level with the brutes—with the stud-horse, the jackass, the billy-goat and the rooster. In earlier days it used to be used frequently under the name of the barnyard illustration. They forget that a wife is far more than a woman.

4. Kindred to the above is the argument that polygamy makes a man a better man. This argument is used quite frequently. I have heard it several times, both from men and women. The idea is, if I may be pardoned for expressing it, that as a man needs more than one woman, if he can't get them in one way, he will in another, and the Mormons imply very broadly, and seem to believe, that this is true generally of the men in other States, and they boast that they take their wives openly instead of secretly.

While this imputation applies to some, sad to say, yet it is of course the grossest slander upon most men, and could only be born in minds whose whole thoughts are steeped in sensualism.

5. They say that the first, if not the chief, duty of men and women is to "be faithful and multiply and replenish the earth," and this can best be done through polygamy. This idea seems to underlie all of their thinking. In a Sunday-school mass-meeting one Sunday night, to which I have previously referred, I heard a young man urge upon the people the importance of sending their children to the Sunday-school, saying that while it was their first duty to multiply and replenish the earth, they should also train their offspring.

6. It has been surmised that Joseph Smith made a calculation of this kind: One man, one woman, 100 years, equals so many Mormons. One man, three women, 100 years, equals so many more Mormons. One would mean an arithmetical ratio of increase and the other a geometrical, and by the latter ratio the Mormons would soon take the world.

7. They not only believe that God is a married man, but that He is a polygamist; and, as I have stated, they believe that Christ was a polygamist on earth, and consequently is in heaven, because they say that a man marries a wife not only for time, but for eternity.

8. They believe that God is generating spirits; that these spirits are imperfect; that they are longing and anxious for bodies so that they may have a higher state in glory, because it is the privilege of every man to become a God, but not of these spirits, except as they pass through human bodies. And consequently it is the sacred duty of every man to generate as many bodies as possible for these spirits to occupy.

9. They believe that a man who has several wives will have greater exaltation in heaven than one who has not. Some have even gone so far as to say that a man's deification depends upon his having at least three wives.

I have mentioned these reasons which the Mormons have for believing in polygamy to show how thoroughly polygamy is a part of the Mormon system, and how completely it is interwoven into all the warp and woof of their thoughts and their doctrines. That they still believe in polygamy is indicated by the following circumstance: The editor of the *Vernal Express,* a Mormon paper, as ward teacher, had been denying that the Mormons believed in polygamy, in order to gain some Gentiles, but Apostle Cowley said to the editor:

"The law of plural marriage is God given and as eternal as any law ever given by the Father, and that any persons who disbelieved it, or sought to hide behind the government restriction or the manifesto, or were afraid to advocate its principles were not Latter Day Saints."—Apostle M. F. Cowley, reported in *Vernal Express,* Aug. 13, 1900.

CHAPTER XXX.

AS A SOCIAL SYSTEM—INTERVIEW WITH EDITOR CHARLES W. PENROSE.

The following interview is copied from the *Nashville American,* being one of several letters written by myself to the *American* from Salt Lake City.

The information which I have given in previous letters with reference to Mormonism I obtained from all sources available, from books and papers and people, Mormon and non-Mormon. Desiring an authoritative expression in regard to these matters, I sought interviews with Charles W. Penrose, editor of the *Deseret Evening News,* the official organ of the Mormon "Church," and with Lorenzo Snow, president of the "church."

Mr. Penrose received me rather suspiciously at first. He said that there seemed to be quite a prejudice in the South against Mormons. I told him I supposed this was natural, but that I had come to Salt Lake City with a commission from the editor of the *American* to find out the facts about them. He spoke kindly of the *American* and agreed to the interview, for which an hour in the afternoon was named.

I then called upon President Snow. His private secretary, Mr. Gibbs, stated that he was very busy just then, but that if I would call again about 3 o'clock he thought the president would consent to see me, though Mr. Gibbs himself eyed me quite critically and said that President Snow did not like to be worried with interviews. It seems that "Polly Pry," of the *Denver News,* and Dr. Hepworth, of the *New York Herald,* had recently interviewed him, and

in their reports of the interview had misrepresented his views, so he claimed, though they would claim, I presume, that they reported it as it occurred. To avoid any misrepresentation, however, I proposed to bring a stenographer with me. But Mr. Gibbs said that this would be unnecessary.

At 3 o'clock I knocked again at the office of the first presidency of the Church of Jesus Christ of Latter Day Saints. This office is a low, long, frame building situated between the famous "Lion" and "Bee Hive" houses, which were the homes where Brigham Young kept most of his twenty-six wives, while just across the street is the "Amelia Palace," where his favorite wife, Mrs. Amelia Folsom Young, lived. Mr. Gibbs again met me. He told me that President Snow was still busy, but asked me to wait awhile and he would perhaps see me. I waited—5, 10, 15 minutes. Mr. Gibbs came out of the inner sanctum and stated that he had telephoned for Mr. Penrose to come over and introduce me to President Snow, as he was better acquainted with me and with the paper I represented.

In a short time Mr. Penrose came. He entered the closed door into the majestic presence without knocking. So did several others, among them Messrs. George Q. Cannon, Angus M. Cannon and Brigham Young, Jr. But they were saints, apostles, presidents, counselors, etc., and so privileged characters.

After awhile, though, at 3:45, the door opened again and Mr. Penrose smilingly ushered me into the sacred precincts and introduced me to President Snow, who received me kindly. He is a man about 85 years of age, but well preserved, remarkably so considering the fact that he has had nine wives, five of whom are still living. This remark

is especially applicable to his hair and beard, which are full and long. I suppose all married men will wonder how he managed to keep them that way with so many wives. He is tall and slim and courteous in his bearing.

I began the conversation by stating that I was from Nashville; that the Southern propaganda of his church was located in Tennessee; that there was a good deal of prejudice in the South against the Mormon missionaries, in which I confessed that I shared, but that the *Nashville American* had asked me to find out the facts about Mormonism, especially in its relation to the Roberts case, which was attracting the attention of the country; that I was in Salt Lake City for that purpose, and that I had come to him for an authoritative expression about these matters.

I then began unrolling some paper on which I had written a number of questions.

Just then he called Brigham Young, Jr., who was about to leave the room, and asked me to excuse him a moment. While he was gone Mr. Penrose asked me to read over some of my questions and let him see what they were. I read one or two. President Snow, who had been standing just behind me talking to Apostle Young, then came up and said that I would have to excuse him, and he would turn me over to Mr. Penrose.

I said to him: "I know Mr. Penrose. He is the editor of the *News*, but he is not the president of the Mormon Church. I have come to you because I wanted to come to headquarters and get an authoritative expression with reference to various questions of interest to our people."

He replied that Mr. Penrose would answer the questions. I asked him if he would indorse anything Mr. Penrose said. He answered a little evasively, but left the im-

pression that he would, saying Mr. Penrose was a very clever man. So I had to content myself with interviewing Mr. Penrose. We adjourned to his office near by, when the following interview took place. I took down his answers at the time and read each answer over to Mr. Penrose before asking the next question. I publish the questions and answers just as they occurred. Remember that during the interview Mr. Penrose was acting as the representative of President Snow.

Question. "The Roberts case is attracting a good deal of attention over the country just now. Do you, as president of the Church of Jesus Christ of Latter Day Saints, of which he is a member, propose to stand by him and help him in any way to retain his seat in Congress?"

Answer. "The church had nothing to do with the election of Mr. Roberts, and is not doing anything in relation to his defense. He was the candidate of a political party and was elected by the votes of citizens, receiving a majority in a fully contested political election. The church is not in politics. Its members are divided as citizens among the various political parties and vote independently, according to their own choice."

"Does not Mr. Roberts admit that he is now cohabiting with three wives?"

Ans. "He admits tacitly that he has three wives, but not that he is living with them."

"What about the famous twins born to Celia Dibble Roberts, Aug. 11, 1897?"

Ans. "All I know is what I see in the papers. It is the common understanding that he has three wives. But he says that he married his wives before the manifesto of President Woodruff in 1890. This is understood to be the fact."

"Do you believe in polygamy as a principle?"

Ans. "In the general acceptation of the term, I do not.

The Church of Jesus Christ of Latter Day Saints accepted the doctrine of celestial marriage, including a plurality of wives, as revealed to Joseph Smith. This required the authorization by the head of the church, who alone holds the keys of that authority for the solemnization of a plural marriage. The head of the church having ceased to exercise that authority, I do not believe it is right for men to practice polygamy or plural marriage now. The constitution and laws of the State of Utah forbid polygamous marriages. It is a dead issue and there is no occasion to offer any reasons why it was once practiced."

"Do you believe in the continued polygamous cohabitation of those who took their polygamous wives before the manifesto of President Woodruff in 1890?"

Ans. "Every such individual must answer this question for himself."

"To secure statehood and recover your escheated property did you not promise that polygamy should cease, and that 'the rightfulness of the doctrine of polygamy should not be inculcated?' "

Ans. "No."

"Did you not on the witness stand interpret the manifesto as having reference to unlawful cohabitation?"

Mr. Penrose declined to answer the question for President Snow. This, he said, has no bearing on the Roberts question.

"Did not the manifesto advise that polygamy should cease? And did it not refer to polygamous cohabitation as well as to new polygamous marriages?"

Ans. "The manifesto said: 'And I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land.' "

"Do you think it right for a man to continue living in unlawful cohabitation with the wives he has already married?"

Ans. "Every man must answer this for himself."

"Was not this against the laws of the United States before statehood, e. g., the Edmunds law of 1882 and the Edmunds-Tucker law of 1887?"

Ans. "Yes."

"As a matter of fact, have not nearly all the present polygamous wives been taken since 1882, and so in direct contravention of the laws of the government?"

Ans. "Certainly not."

"Is not this true of Mr. Roberts?"

Ans. "Personally, I do not know anything about his family affairs."

"Has not this law against polygamy and polygamous cohabitation been incorporated into the laws of the State of Utah?"

Ans. "Yes."

"Is not Mr. Roberts living in unlawful cohabitation?"

Ans. "I do not know."

"Has anything been done with him about it by the church?"

Ans. "Before any action can be taken by the church as to one of its members a complaint must be entered by a church member. No charge has been preferred against Mr. Roberts that I am aware of."

"Is he still a member of the Church of Jesus Christ of Latter Day Saints, in good standing?"

Ans. "Yes, he is."

"Was not Angus M. Cannon, President of the Salt Lake Stake, recently indicted for living in unlawful cohabitation with Senator Mattie Hughes Cannon, and did he not plead guilty?"

Ans. "Yes."

"Has he been censured for it?"

Ans. "Ask President Snow. This is a purely church matter."

"The papers stated a day or two ago that Joseph E. Taylor, First Counselor of the Salt Lake Stake, on November 13 pleaded guilty of living in unlawful cohabitation, and was on November 22 fined $150 therefor, and that he refused to state whether he would continue his unlawful cohabitation in the future. Will he be punished in any way by the church authorities?"

Ans. "The church authorities could not do anything without a complaint being made. If a man breaks the law of the State he is amenable to the State law. If he breaks a law of the church, a proper complaint must be made before a proper church tribunal, before any action can be taken, and that is a church matter entirely. It does not concern anybody else."

"Have there been any instances of new polygamous marriages since the manifesto?"

Ans. "I do not know of any."

"Have there been any since statehood?"

Ans. "Same as above."

"What about Abram H. Cannon and Lilian Hamblin?"

Ans. "I don't know anything about them, only the rumors that I have heard."

"Was that unlawful cohabitation?"

Ans. "I do not know."

"What about Apostle George Teasdale, of Nephi, and Marion Scoles?"

Ans. "Let him answer for himself."

At this point Mr. Penrose grew somewhat excited, not to say angry. He turned red in the face, arose from his

chair, paced up and down the floor and said some pretty severe things, to the effect that it was outrageous to be digging up old scandals; that no decent paper would care to do such a thing; that he didn't believe the *American* was doing it, either, but that those questions had been prepared in the office of the *Salt Lake Tribune,* and that he could show me typewritten copies of them. I laid down my pen and said to him that I had met the editor of the *Tribune,* but only casually; that the questions had been prepared by myself, and that they related to matters about which our people would like to know.

There were some other questions which I had intended asking President Snow, or Mr. Penrose, as his representative, relating chiefly to matters of doctrine, but as my time and the patience of Mr. Penrose both were about exhausted, I passed over them and asked only one or two others, as follows:

"Do you believe in the union of church and state?"

Ans. "The church has always been separate from the state, and is today."

"Is the state above the church or the church above the state?"

Ans. "The state is above the church in state affairs. The church is above the state in church affairs, but neither has the right to interfere with the other."

"Do you believe in continued revelation?"

Ans. "Yes."

"Do you have such revelations?"

Ans. "The man who stands at the head receives revelations for the whole church. Each individual is entitled to receive revelations for himself or herself, also to a witness from God of the truth of the revelation that may come through the head for the guidance of the church."

"Have you published any revelations?"

Ans. "Do not know of any."

Before I left, Mr. Penrose said he hoped that I would not consider anything he had said as personal to myself. We chatted pleasantly for a few minutes, shook hands, and parted in good humor.

CHAPTER XXXI.

AS A SOCIAL SYSTEM—COMMENTS ON INTERVIEW WITH EDITOR CHARLES W. PENROSE.

I have just a few comments to make upon some of the answers given by Mr. Penrose in the interview published in the last chapter.

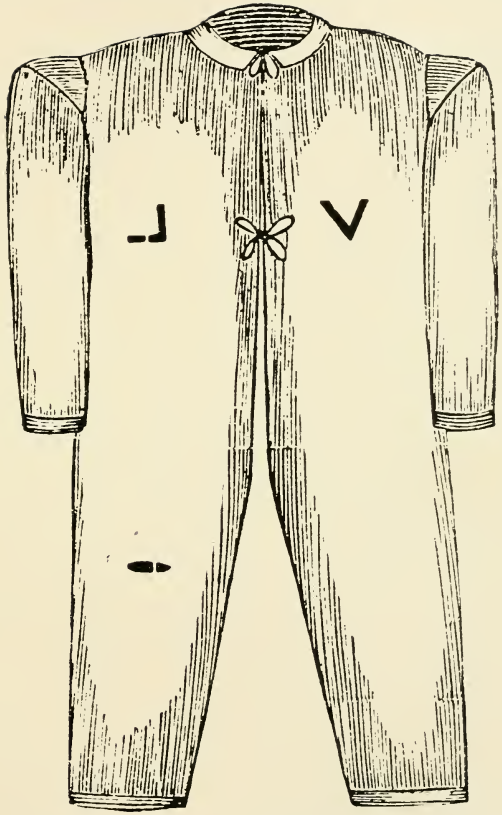
1. It certainly sounded strange to hear Mr. Penrose say that the Mormon church had nothing to do with the election of Mr. Roberts in view of the following facts, some of which I have previously mentioned. (a) Some of the most prominent Democrats in the State were among his strongest opponents. It may have been true that in the election some Gentiles voted for Mr. Roberts and some Mormons against him, but as his opponent was also a Mormon, it was simply a choice between Mormons. So far as I could tell, it seemed to be true that almost every Gentile in the State was against him, and almost every Mormon was for him. (b) The Democratic organ of Utah, the *Herald,* seemed quite indifferent about the seating of Mr. Roberts, while the organ of the Mormon church, the *Deseret Evening News,* of which Mr. Penrose is editor, was the recognized champion of Mr. Roberts and defended him in every issue. (c) Several years ago Mr. Roberts and Mr. Moses Thatcher fell out with the church and proclaimed their political independence. The church authorities issued a manifesto against them. In the election which followed both were badly defeated. Mr. Roberts had a revelation in which his dead ancestors besought

him earnestly to submit to the authority of the church, and he agreed to do so. Mr. Thatcher held out longer. He was waited on by the church leaders, and as he still remained stubborn they were about to excommunicate him, when he submitted. The church authorities announced that no one should run for office without their consent, and it is understood that no Mormon since then has done so. And certainly Mr. Roberts himself, after his previous experience, did not do so.

2. Mr. Roberts may not admit that he is living with three wives, but the fact that one of his plural wives, Celia Dibble Roberts, had a child born to her in 1895, and twins in 1897, would seem to indicate it, as also the fact that Dr. Maggie C. Shipp in 1897 assumed the name of Dr. Margaret C. Roberts and proclaimed herself the wife of Mr. Roberts. It was known also that there was an indictment pending against Mr. Roberts in Utah for unlawful cohabitation, to avoid which he was compelled to leave the State several months before the opening of Congress.

3. If Mr. Roberts did marry his last wife, Dr. Margaret C. Shipp Roberts, before the manifesto of President Woodruff in 1890, it is certainly a little curious that she did not assume his name until seven years afterwards. Besides, it is beyond question that he married both of his plural wives since the Edmunds-Tucker law of 1887 or the Edmunds law of 1882, and this is what the people of the United States are concerned about. They have nothing to do with the manifesto of President Woodruff.

4. Mr. Penrose may regard polygamy as a "dead issue," but when there are 1,543 men in Utah living in polygamous cohabitation, including Mr. Penrose himself; when there have been several undoubted instances of new polyg-



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amous marriages recently; when those who have engaged in them have gone unrebuked by the church, and when an acknowledged polygamist is elected to Congress, it doesn't seem to the people of this country such a dead issue.

5. When Mr. Penrose gave a negative answer to the question, "To secure statehood and recover your escheated property, did you not promise that polygamy should cease, and that the rightfulness of the doctrine of polygamy should not be inculcated?" he was evidently speaking only for himself at that time and not for President Snow, whose representative he was supposed to be in the interview. As a matter of fact, President Snow did make such a promise on the witness stand, as also did President Woodruff. Their language was taken down at the time and I can quote it in full if necessary, as also their language in which they interpreted the manifesto as having reference to unlawful cohabitation. The answer of Mr. Penrose with reference to the manifesto in which he simply quoted its language was evidently an evasion.

6. Mr. Penrose is quite an agnostic with reference to the affairs of Mr. Roberts and others understood to be living in polygamy. In fact, he is most too ignorant about affairs which are matters of common knowledge to every one else in Utah. It is probable, however, that he is kept too busy with his onerous duties as editor of the *News* to take any interest in such matters.

7. It may be true that it is necessary for someone in the church to make a complaint against anyone before he can be arraigned for church discipline, but it certainly seems strange that Mr. Roberts and Moses Thatcher could be disciplined for declaring their political independence, while such men as Angus M. Cannon, Heber J.

Grant, Joseph E. Taylor and others could be fined for living in unlawful cohabitation, and Apostle George Teasdale could be proven beyond doubt guilty of a new polygamous marriage, and yet no one in all the church could be found to make complaint against these men. These facts only prove that the public sentiment of the Mormon church is so strongly against anyone declaring his political independence of the church, and so strongly in favor of polygamy and polygamous cohabitation, that complaint would be made against a person for the former but not for the latter offense.

8. I should state that Mr. Penrose admitted to me in our conversation just before I left that there had been numerous instances of polygamous marriages since the Edmunds law of 1882 and the Edmunds-Tucker law of 1887, but he said that his people believed that these laws were unconstitutional, on the ground that Congress had no right to interfere with the religion of a people, and polygamy was a part of their religion, but that as soon as the Supreme Court of the United States declared the law constitutional, then President Woodruff issued his manifesto advising his people to refrain from polygamy. On this point I have to say: (a) President Woodruff did not issue his manifesto until many of the Apostles and Bishops and other church authorities had been put in jail for violating the law, and not until the church property had been escheated to the government under the law. (b) What right had the Mormons to assume that the law would be declared unconstitutional and go on violating it? Until it was declared unconstitutional it was the law, and should have been obeyed by every law-abiding citizen. (c) As a matter of fact, the Supreme Court had already declared the law constitutional in the case

of Reynolds vs. the United States. This decision was rendered January 4, 1879, by Chief Justice Waite, and thoroughly upheld the constitutionality of the anti-polygamy law of 1862. This was four years before the Edmunds law was passed and nine years before the Edmunds-Tucker law was passed, both of which laws were simply amendments to the law of 1862, and twelve years before the manifesto of President Woodruff. I presume that Mr. Penrose had forgotten about this case.

CHAPTER XXXII.

AS A SOCIAL SYSTEM—IMMORAL RESULTS OF POLYGAMY — FORCED MARRIAGES — REMARKS OF APOSTLE JOHN W. TAYLOR—B. Y. T. CO.—Z. C. M. I.—DANCING—SWEARING—STEALING—LYING.

Mormonism begins in literalism, runs into materialism, and degenerates into sensualism. With such views of God and heaven and marriage as held by Mormons, what would you expect their social life to be? I know the claim is made that Mormonism results in better social conditions than other religions. Let us see about that. The Mormons contend that a man needs more than one woman, and that if he cannot get them in one way he will in another. It is a favorite argument of theirs to point to the houses of ill fame in our eastern cities, and claim that these are the outcome of the principles of other denominations, while they have nothing like them in Utah. But they forget that these things are not by the authority and under the sanction of the Christian churches. On the contrary, they are against the principles of these churches, while with the Mormons their polygamy is carried on under the sanction of the church, and it becomes an ecclesiastical prostitution, religious adultery.

But, as a matter of fact, does polygamy make men better? Does Mormonism result in better social conditions? I made a special study of this point while in Salt Lake City, and here are some facts I gathered while there. They will be of interest, perhaps, along this line, though I

feel like apologizing to my readers for referring to them.

The Mormons continually emphasize the injunction of the Lord to our first parents to be fruitful and multiply and replenish the earth. This is drummed into the ears of the young until they are likely to get the impression that this is the first, and indeed the chief duty of men and women. It used to be preached constantly in the Tabernacle, but it is not heard there so often now. But it is preached in their ward meetings, and is generally believed. I heard it preached at a ward meeting. All children have lovers. Their ideal of life is to get married and have as many children as possible. The result is, as might be expected, that with their minds continually turned to such things, the finer, more delicate sensibilities of the people, old and young, are broken down. "There is something about this Mormon system that breaks down all respect for morality and purity and truthfulness," said a gentleman to me in Salt Lake City, who has lived among the Mormons for a good many years.

There is a freedom and an abandonment of speech between the sexes unknown among people of refinement in the east. But a worse result than that is that there is often a freedom of action between them.

In one town in Utah of about 3,000 inhabitants, seventeen young ladies in the winter of '96-'97 were compelled to enter the marriage relation to cover up their dishonor. And they did not lose their standing, either in society or in the church. In some instances they had the marriage ceremony at home, went to a public hall and had a dance, drank liquor and went home about 2 o'clock in the morning drunk. In another town of about the same size, a physician stated that over 75 per cent of the marriages of the Mormon young women were forced. In one county, dur-

ing the last five years 75 per cent of the marriages were forced. Two Mormon girls in a certain town told a lady missionary while she was in that town that they did not know of any marriage which had occurred there for two years that was not forced.

I can give the names of my informants, and places where the facts are said to have taken place, if necessary, but I withhold them to save any possible unpleasantness. Here is a name, however, I can give, and which, I suppose, will be considered good authority: Apostle John W. Taylor, the "Mouthpiece of God," whose "voice is the voice of God," said in a Mormon conference in the Tabernacle, October 7, 1898, as reported in the *Salt Lake Tribune* the next day, that he had heard much of late of immorality in various parts of the state; that it existed in places little dreamed of. He named five localities and said there were other places he could not then remember. He had heard, he said, from a man with whom he had recently talked that young people of different sexes belonging to the Tabernacle choir (about 500 in number) had gone from choir practice together to a lodging house whose rooms were kept for immoral purposes. Members of the choir of both sexes, he said, had been seen in places at times that would suggest acts of immorality.

The remark passed unnoticed at the time, but after its publication in a Gentile paper he was made to apologize to the choir. This he did by saying that he had recently had the nerve of one of his wisdom teeth exposed, and he would be obliged to go to the dentist and have it extracted, "for you see," he added, "the little wisdom I have had given me is starting to decay." Which meant to say that while what he said was true, he had no business saying it so publicly. This was considered sufficient apology.

And now the apostle continues to preach in the Tabernacle and the choir continues to sing accompaniments to his sermons as if nothing had happened. Apostle Taylor also said that he had stood on a street corner of Salt Lake City recently with a man who declared that nine out of ten young girls who passed were impure. For this remark he made an apology. So numerous were the cases of young women becoming mothers a few months after marriage that the matter was publicly discussed by George Q. Cannon, first counselor to the president, at a recent general conference. But nothing, so far as I learned, was ever done about it, except that the young people would, perhaps, come before their ward meetings and say they were sorry.

On Commercial street in Salt Lake City is a large building with the initials over it, "B. Y. T. Co.," which mean the Brigham Young Trust Co., property of the Brigham Young estate, of which George Q. Cannon is president. In this building there is a gambling saloon on one side and a house of ill fame on the other. When attention was called to these facts the property was leased to an agent and sublet by him. But the gambling saloon and the house of ill fame are still there. In the Whittingham block, and in the Nauvoo block, both on First South street, and both belonging to the Brigham Young Trust Company, there is a saloon in each block. It is said that there are altogether, on the whole estate of Brigham Young, fourteen saloons and five houses of prostitution. The Valley hotel, the property of President Woodruff, had a saloon in it for many years, and since his death is still continued in the interest of the family.

Belonging to the estate was a house which would rent for $25 per month and the trustees were offered $75 a

month for its use as a house of prostitution. They asked the heirs about it. They told the trustees that if they could rent it for any other purpose and get as much money to do so; but if not, to rent it for that purpose. It is so rented, and is still being used for that purpose.

The Kinsman for June, 1900, a magazine published in Salt Lake City, says: "To tell the truth, this tendency toward the social evil is a thousand times greater among the people who have been testing this method [polygamy] of preventing it than among any other class of people that I have ever known. The houses of prostitution in Utah are filling up with Mormon girls; and we are supplying inmates for such houses for all the surrounding region of country, including Idaho, Montana, Wyoming, Colorado, New Mexico, Arizona and Nevada. If the Congress of the United States would only exercise sufficient religious toleration to permit us to try this mode of prevention for about a quarter of a century, Mormonism would exterminate itself."

Over a good many business houses in Salt Lake City is the mysterious sign, Z. C. M. I., accompanied by an all seeing eye, and the inscription "Holiness to the Lord." This sign means "Zion's Co-operative Mercantile Institution." Formerly the stores belonged to the "church" and were operated by it. But at the time the United States government was confiscating the church property in order to enforce the law against polygamy, these stores passed into the hands of prominent Mormons, and most of them have never been restored to the "church." But the Z. C. M. I. drugstore is owned by the "church," and here liquor is sold, a liquor license having been taken out for the purpose. Occasionally at a country dance, which is opened and closed by prayer, a jug of whisky plays an important part in the jollification.

The Mormon apostles used to preach against Garfield Beach on Salt Lake and warn their people against it. They then opened Salt Air Beach. The Salt Air Beach Company, under their control, rents saloon privileges at Salt Air Pavilion and permits whisky selling on Sunday and gambling devices to flourish there for the reason, it is suggested, that these whisky earnings increase the rental value to the pious owners. The selling of intoxicants as a beverage recently received a pulpit indorsement in the Tabernacle. There are other things I heard about Salt Air Beach which I could not so much as mention here, but which if true stamp it as one of the vilest places in this country.

The scenes which occurred at its opening on May 30, 1900, were described in the daily papers as most disgraceful. Drunkenness and revelry ran riot. Old and young, male and female, were drunk. Fights were frequent. A committee from the Ministers' Association was appointed to see President Snow and "ask that the privilege of selling liquor at the resort be done away with." He declined to accede to their request, giving among other reasons that "there are honorable people who go there expecting to find refreshments of all kinds, and to close up the bar would mean the loss of this custom, to say nothing of the profits." *(Salt Lake Herald,* June 5, 1900.) This, mind you, is from the "President of the Church of Jesus Christ of Latter Day Saints." Certainly they are *very* latter day saints.

In the early days of Mormonism, Joseph Smith claimed to have received the following revelation:

"Behold, it is said in my laws, or forbidden, to get in debt to thine enemies (the Gentiles); but behold, it is not said, at any time, that the Lord should not *take when he*

please and pay as seemeth to him good. Wherefore, *as ye are agents,* and ye are on the Lord's errand, and whatsoever ye do according to the will of the Lord is the Lord's business, and he has sent you to provide for his saints." (xxx. 11.)

In accordance with this revelation (?) the "Saints" did not hesitate to take anything they could from their "enemies," the Gentiles. This was one special cause of the friction between them and their neighbors in Missouri; Vilate Kimball, the first wife of Heber C. Kimball, is reported to have said: "I know it to be a fact that our people used to go out nights for the purpose of stealing the wash from the lines of the Gentiles in a circuit of twenty miles around Nauvoo."

W. W. Phelps, a prominent Mormon, once remarked: *"If the Mormons had behaved like other people, they would never have been driven from Illinois and Missouri; but they stole, robbed and plundered from all their neighbors, and all the time."*

Nor have they entirely departed from the commandment of Joseph Smith in the above revelation. About the time I was in Salt Lake City a granddaughter of Brigham Young was arrested for shoplifting. I do not mean to say that all the Mormon people will steal. By no means. As a rule, they are honest and straightforward in business. But their founder and prophet taught the privilege, if I may not say the duty, of stealing, and some of them follow his teachings.

Dancing is a common amusement with the Mormons. The rear end of their meeting houses over the State is fitted up with a stage and sliding scenes used for theatrical representation. Every few weeks they turn the house into a dance hall. I myself heard a young lady Sunday-

school teacher at a ward meeting on Sunday night announce that she would give a dance to her Sunday-school on the following Wednesday night—they have no prayer meetings on that or any other night. Brigham Young was an accomplished dancer—not very graceful, perhaps, but very experienced in the art. He was a constant participant in the dances, especially when he was looking out for a new partner. It is said also that he could swear like a sailor upon occasion. In this accomplishment, as in the other, he has many imitators among the Mormon bishops and elders, as well as laymen. Nor are all the missionaries entirely free from this vice, despite their sanctimonious looks. In fact, it is said to be quite common among all classes of Mormons. The disgusting habit of telling foul jokes is a common one. In this some of the apostles and high dignitaries are said to be very proficient.

Lying has been reduced to a fine art by many Mormons, especially when the interests of their religion are involved. Their very articles of faith, misleading as they are in almost every instance, and calculated and intended to be misleading, are an illustration of this, as is also their use of the word polygamy. In fact, word-juggling, or as a recent writer has called it, prestidigitation with the truth for the purpose of deception, has become quite a science with them. And this is not regarded as a crime, but rather as a virtue. Joseph Smith and John Taylor could deny the existence of polygamy at a time when they were practicing it. I have never heard of any Mormon condemning them for it. Instead of that they are honored for their smartness. George Q. Cannon could tell a cool, deliberate lie, and be rebuked for it to his face. But he only met the rebuke with a smile, and no Mormon has ever seemed to think any the less of him for it. At any

rate he is still the first counselor to the President of the Church of Jesus Christ of Latter-Day Saints.

President Rich could state in a daily paper of Chattanooga that Mormonism results in better social conditions than other religions, when the exact reverse is true, as I have abundantly shown, only he did not suppose that any one living here would know it. But as that was done in behalf of the church, it was all right, according to Mormon ethics.

A Mormon woman, on the witness stand, said that she was the mother of a certain young woman, that her daughter was married, but that to save her life she could not tell who was the father of her daughter's child. This was either a severe reflection upon her daughter's honor or a deliberate lie. It was the latter. When reproached afterwards for thus perjuring herself, she replied: "I did not lie to my God; I lied to their God." And thus they justify themselves. And they are right. They do not lie to their God, but they do lie to ours. And these are the people who are sending missionaries to us to teach us the principles of morality and religion! And this is the commentary in practical life upon the last article in the Mormon creed:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

CHAPTER XXXIII.

AS A SOCIAL SYSTEM—TESTIMONY OF OTHERS—MR. SCOTT ANDERSON—MR. A. T. SCHROEDER.

The information as to the social life in Utah, which I gave in the last chapter, I obtained from various sources, all good. It is possible that in some instances my informants were mistaken. But where there was such a general consensus of opinion it is hardly possible that they were mistaken in every instance. Where there was so much smoke there must have been some fire.

Lest it be thought that I was perhaps misinformed, or that I have exaggerated what I heard, I give a few extracts from some Open Letters, published as editorials in *Living Issues* of Salt Lake City. The editor of *Living Issues,* Mr. Scott Anderson, is a highly intelligent gentleman. He was converted to the Mormon faith in England, but on coming to Salt Lake City he found, as many others have done, that things were not what they were represented to be abroad. He has lived in Salt Lake City for sixteen years, and for a good part of that time he was affiliated with the Mormon Church. But he is intelligent enough to see the fraud and folly and vices of the Mormon system, and he determined to show them up, as he did in the series of open letters.

In *Living Issues* for Dec. 1, 1899, he said in an open letter addressed to the First Presidency of the Church of Jesus Christ of Latter-Day Saints (I wish I had space to quote it in full):

"One of the greatest failings and evils prevailing in our midst is Phariseeism. Great faults and grave sins are hidden, cloaked, covered or denied. In long speeches and prayers the declaration is made that we are not as other men. This is carried to such an extent that when any one dares to doubt it, or produce facts to prove the contrary, he or she is liable to be insulted. . . .

"Distilleries and breweries were established (in 1847) and while, for a time, the licensed saloon was not present, drink circulated freely; was openly sold and was even paid as wages to the laborer and mechanic.

"One detestable vice was very prevalent—the indulgence in filthy and obscene talk. If there is one thing more than another that degrades a man below the beast it is this practice. Profanity and bad language were also common. . . .

"After fifty years of Mormonism in this valley and in these mountains, under the leadership of Prophets, Seers and Revelators, what has been done, and where do you stand to-day? Are the Mormons, in their walk and conversation, living lives superior to the members of other churches? Are they equal to them, or do they fall below them? So far as our observation goes they have fallen far behind. We may be told that there are men and women (Mormons) who live according to the light of the gospel, keep the word of wisdom and lead pure and virtuous lives. We believe it, but are not dealing with them. If they were in the majority or even a very large minority of the church we would keep silent, but we doubt if *two per cent* is not a large estimate of their number. What about the 98 per cent? What are you doing with them and for them? How many Presidents of Stakes and their Counselors drink, smoke and use bad language? How

AMELIA PALACE.

many High Counselors, High Priests, Seventies and Elders do this? Do Bishops, Superintendents of schools and Teachers do this? You know they do, and it is not surprising either, considering the example set before them. . . .

"A returned missionary, after spending two years in England, returned to Bountiful; speaking in the tabernacle of that city he testified that he had heard more bad language in Bountiful in one day that he had heard in England in two years. We do not know about Bountiful, but so far as Salt Lake City is concerned, from infants barely able to talk up to men of 90 the vice is all but universal, and is rarely or never rebuked. Of course, the swearers are not all Mormons, by any means, but no other church in the city allows their members to swear.

"There are many who draw the line at blasphemy, but use every other objectionable word in the lexicon, and as for filthy talk, it is almost impossible to go into company without finding some one without moral sense or decency, seeking eagerly to indulge in their favorite vice. We know several in high places who do this.

"The instances in which brothers (so-called) have robbed their fellows are so numerous that we need not go into them. Mormons in this respect do not differ from the rest of the world, only that they profess more. To sum the whole matter up, we hold that Mormons differ little or none from other men, only they more closely follow their leaders—that is our excuse for this letter."

Again, in an open letter addressed to Angus M. Cannon, President of the Salt Lake Stake of Zion, he said:

"You could lay your finger on High Priests, Seventies and Elders who are to be found in gaming hells; who let their premises for houses of ill-fame and for saloons.

Some of them even run saloons. Drinking, swearing and bad language are so common that when a good brother turns up who abstains from all these he is *a curiosity and a marvel.* You could tell, if you would, of many a group of big officials who spend hours in relating obscene and blue stories. Brigham Young was living when you were appointed President of the Stake. You knew him and were familiar with his property. When it was proposed to let his property for saloons you were silent. When the twenty-one members of your Stake arranged to furnish a grand brothel on Commercial street, we never heard your protest. When Ada Wilson sent out her beautiful circulars of invitation to the young men of Zion to come to her gilded palace of vice, where were you? What did you do? In the twenty-three years of your Presidency, how many of the residents of this fair city have joined your church? You could almost count them on your fingers. How many have left it? Why, tens of thousands. Among those who left you were some of the best men and women who ever joined you. Did you ever stop to think of that, and of the awful gaps made in the church? Of the three special witnesses to the Book of Mormon all apostatized. Of the first quorum of the first Presidency, two apostatized. Of the first Twelve Apostles, seven apostatized. Of the first seven Presidents of seventies, four apostatized. Of the High Priests, Bishops, Seventies, Elders and members who have been excommunicated or withdrawn there must have been hundreds of thousands.

"When the members came to Utah they found all the great leaders engaged in two things to such an extent that there was no room for spirituality. What were these two things? Love of money and women—getting gain and having a lot of wives.

BRIGHAM YOUNG'S STATUE.

"President Snow relates, in the Christmas *News,* that Joseph Smith told him in 1843 that he (Smith) had married Eliza R. Snow for time and eternity, his first wife being still living. What was the world and the church generally told at that time by Joseph Smith? Why, this: 'Inasmuch as this Church of Jesus Christ of Latter-Day Saints has been charged with the crime of fornication and polygamy, we declare that we believe that one man should have one wife and one woman but one husband except in case of death, when either is at liberty to marry again.' This declaration was printed in the Book of Covenants and taught everywhere as the doctrine of the church.

"You have the reputation of being a coarse, vulgar tyrant. We have heard Apostles declare that you were a tyrant unfit for so high an office. Have you no sense of shame at the awful condition of things in your stake? How far from wrong was Apostle Taylor when discussing the immorality of the city? We lay these things at your door; having power to do good, you have done evil."

And in another letter addressed to President Cannon in the issue of Jan. 5, 1900, Mr. Anderson said:

"The saloons, gaming hells and other houses of sin in Salt Lake are five times as numerous as your meeting houses.

"Sixteen years ago, when the present editor of *Living Issues* came to Salt Lake, he found the saloon, the gaming hell and the brothel in full swing. At that time no non-Mormon had ever been in the city council; no non-Mormon had ever been elected to the legislature. Where were your laws against these vices? Oh, you had some! Yes, but they were dead letters. You had been President of the Stake for seven years and practically ruled in the city and county. What did you do? and what are you doing now?"

Mr. A. T. Shroeder, a prominent lawyer of Salt Lake City, has a strong article in the *Kinsman* for December, 1899. The article was written originally for the *Arena* in reply to an article published in that magazine in defense of the Mormons. After a severe arraignment of them for their doctrine of blood atonement, he says:

"I have taken more than a little pains to reproduce some few evidences of the iniquity of Mormonism, because I know from my own experience how loath some people are to believe that such barbarism should in this century be taught in the name of religion.

"I am now, as when I came to Utah, outside the pale of orthodox Christianity. I knew something of the history of its past bigotry and was therefore ready to believe that every improbable anti-Mormon tale was the product of a diseased intellect produced by religious fanaticism. I refused to affiliate with the Liberal party or vote its ticket. I made myself obnoxious to my non-Mormon friends by my Jack-Mormon aggressiveness. I was active in the attempt to break up the Liberal party and to secure American politics in Utah. I started my investigation with every prejudice in its favor and a vague hope that my study of Mormonism would furnish me with some new evidence that Christian bigotry had maligned a God-fearing and man-loving people. I was ready, whenever some good Mormon or deceived Gentile denied that the doctrine of blood atonement had ever been taught in the church to certify to the correctness of his 'unprejudiced statement of facts,' just as the editor of the *Arena* endorsed Mr. Curtis. *If I am not now in the same frame of mind it is because during some years past I have been spending a few leisure hours in studying the Mormon side of Mormonism, and have found that they justify lying by revelation.*"

CHAPTER XXXIV.

AS A SOCIAL SYSTEM—TESTIMONY OF OTHERS—DR. WYL—STATISTICS—CHRISTIANSEN—SUMMING UP.

I gave in the last chapter the testimony of Mr. Scott Anderson, an ex-Mormon, and of Mr. A. T. Shroeder, a prominent non-Mormon lawyer, both of Salt Lake City, with regard to Mormonism. Lest it be thought that they are prejudiced, I give some extracts from a book, written by a German, Dr. W. Wyl, after a four months' study of Mormonism on the ground. Dr. Wyl was simply a literary person, who had no prejudice either for or against the Mormons. In his introduction he says:

"I do not wish to insult anybody in this book, or to hurt anybody's feelings. I desire to do my simple duty as a writer. That is all; to do it as a critic and observer, having the courage of my opinions, and being happily free from 'all entangling alliances.'"

Again:

"Such teachings find many believers, who, having devoted themselves to the service of some fancied 'Lord,' can lie and perjure themselves, rob and butcher, believing that they do the bidding of that God whom Jesus of Nazareth taught to be a loving father to all.

"The *witnesses* whose depositions are contained in my book have been, for the most part, victims of a great delusion. The Mormon missionaries told them in Europe that the Gospel of Christ had been restored; that miracles of all kinds, including the gift of the Holy Ghost, daily

revelations of the Almighty, and scores of other blessings would be given to the faithful followers of Joseph Smith, the great Seer and Prophet; that here in Utah was the 'home of the pure'; a paradise of innocence and goodness; nothing but brotherly love, peace and fidelity; that this was the new 'Zion.' But when they came here, they saw a different picture. They saw that Brigham Young was just as Joseph Smith had been, the great *shark* and that the faithful were the *carp*. They did not hear any more of the Bible, as they had heard in the old country; in 'Zion' the Gospel was: Pay your tithing, obey the priesthood in all things; ask never any questions, but do as you are told; take more wives, and if you have only a little one-roomed log cabin, never mind, take wives and build up the Kingdom, so that Brigham Young might soon be king of an independent State of the Union; pay your tithing and pay besides to swell all kinds of donations; give away your money; ask never for an account, but be happy in your poverty, while the High Priesthood are living upon the fat of the land. Be spied upon every day in your actions by the 'teachers,' and even in your thoughts, and be a spy yourself on your neighbor; see whether he is strong in the faith, and if he is not, kill him—'cut his throat to save his soul; that is the way to love your neighbor.' Hate your enemies—'Pray for them,' as Kimball said publicly; 'yes, that God may damn and destroy them'—and hate all that are not of your clan. Hate all that is American, and swear terrible oaths, in the Endowment House, that you will avenge the blood of the Prophet on this nation. To make it short: 'You may do anything, you may be the most brutal wretch, you may marry twenty wives and neglect one after the other, you may rob and even kill your fellow-citizens (non-

Mormons)—if you *pay* and *obey* you are all right; so long as you do this you are a faithful and worthy brother, and sure of your kingdom and eternal glory in the other world.' Such were the public teachings in the earlier times of the Utah theocracy. Since 1870 the talk and practice have become milder, *but the principles are still the same.*

"How could this tale, told to me a hundred times over, fail to convince me that this whole 'religion' was a speculation to enrich a few, give them gold, power and all the brute pleasure hidden in the Greek word 'polygamy.' "

In the body of the book Dr. Wyl says:

"Mormonism has too long fooled the world, the new and the old. It has too long claimed immunity as a 'religion,' as an honest religious faith, with the known and long established facts attending its original fabrication and its appalling development. Is it not indeed puerile for the great Government of the United States to still continue tampering and temporizing with the *outrageous fraud* as it has hitherto done? You prattle of 'polygamy' and refuse to see the constant rebellion and treason; you see a tree and are blind to the forest. You like to joke about the 'old monarchical countries' and about ironclad Prince Bismarck. But I tell you that he would solve the 'Mormon Problem' in a week, while you are puzzled by it since fifty years. He would not, like you, stand a helpless babe before the *high schools of treason and licentiousness, called 'Mormon Temples.'* He would bid them go, those builders of the Kingdom, and build elsewhere.

"But the Mormon leaders are enemies of the Mormon people, enemies of the United States, enemies of the law, simply because they do not want to be disturbed in the piling up of great fortunes, exercising absolute power and

lordship, and enjoying the embraces of as many 'child-bearing' (*id est* young and tender) concubines as they have a mind to."

Again he says:

"Let it be remembered forever that the men who know all the facts published by me, and more, deny them daily as 'infamous slanders,' and that these same men are the leaders of *this abomination called a 'church'* by its *illiterate dupes* only and by the overcultivated ladies and gentlemen of the East. . . . *Mormonism has produced the most abject slavery ever witnessed in the history of the world.*"

He speaks of Mormonism as *"a system invented by imposters and carried out by outlaws all the way through."*

With reference to Joseph Smith, he says:

"I could not find a bright point, an extenuating circumstance, in the whole life of the great imposter. It is lie and crime all through."

Again: *"Joseph was a wretched imposter."* In another place he calls Joseph an *"imposter, law breaker and conspirator."*

Again he says that Joseph was a "hell of a fellow with the women." Brigham Young he characterized as a "born bandit."

Again he said:

"Mormonism gave up the strictly Scriptural dodge and turned from the parody of Bible to a *travesty of Masonry,* which is the little understood *key of Mormonism* in its present state. 'Mormonism is nothing but *criminal Masonry*' said to me one of my most thoroughly informed witnesses.

"Lying in this 'church' is 'hiding pearls from the swine'; stealing is taking as the Lord's agents; seducing

other people's wives is exalting, and killing people is saving them."

He calls the leaders of the church "the most cunning rascals on earth," and says that "those smooth, smiling, clean-shaven gentlemen were liars." He declares that *"Mormonism is nothing but the Religious Mafia of the United States,"* and asks:

"Who is there among my readers who does not feel that all this infernal humbug is nothing but a conspiracy of scoundrels to dupe a horde of fanatics under religious pretense? To make them give up every cent they have, and make tools of them for all sorts of criminal purposes?"

He adds:

"Yes, Mormonism is a very peculiar religion. It preaches murder as a religious duty, and treats the murderer as a distinguished member of the 'church.' I am not joking. Said a poor Mormon widow to me, whose husband was killed in the foulest manner imaginable by the police of this holy city: 'They bless the bread and wine in the tabernacle—there is half a dozen of murderers among them; I could point them out any time.' "

And again he speaks of *"this 'church,' which in its real essence is nothing but a secret criminal conspiracy for the purpose of defying the laws and keeping up a system radically inimical to republican institutions."*

I could give other quotations from Dr. Wyl. But these are sufficient.

The following statistics were gathered under the direction of the Ministers' Association of Salt Lake City. The report is incomplete, but the figures give a fair representation of the work in Utah. Number of Evangelical churches, 40; present membership, 3,220; received from Mormon Church and families, 514—16 per cent; from

Mormon sources since organization, 1,417—44 per cent. In Sunday-school there are 1,319 from Mormon families— 28 2-3 per cent; in schools, 1,048—61 per cent.

The forty churches report an aggregate loss of only nine members to Mormonism, "showing," the report says, "most conclusively that Mormonism is wholly without power to secure converts in the State where it is best known."

In the forms sent out the following questions were asked: "What is the prevailing practice of the Mormon Church in your community with reference to: 1. The observance of the Sabbath? 2. The use of intoxicating liquor? 3. Profanity? 4. General moral condition?" These questions were answered in only about one-half of the returns made, these being chiefly from the smaller cities and rural districts. 1. As to Sabbath observance. Five-sixths of the reports declare that the Sabbath is habitually violated by the common people, especially in such portions of the day as are not set apart for worship. Many do secular work and the young people make the day a day of sport and pleasure. 2. As to the use of liquor. The testimony is uniform that the members of the dominant faith are given to its use, many drinking to excess. 3. As to profanity, the reports concur in the statement that the use of profane language is general among the men, and many of the women and children also are addicted to the practice. 4. As to general morals, it is reported that in addition to the continuance of polygamous relations by many of the leading and older "saints," there is also much looseness of morals among the young people, that many marriages are forced marriages, and that quite generally there is a freedom of thought and speech and practice concerning sexual relations unknown

in respectable Gentile communities and undreamed of in other religious circles than that of the Mormon faith. The report concludes: "The conditions existing, as well as the result of Christian effort already begun, argue most powerfully for increased devotion to the work of Christianizing and civilizing this peculiar form of heathenism existing in the midst of a supposedly Christian country."

From all these facts you will see that there is very little morality and absolutely no spirituality in the Mormon religion. The truth is that no one who has had the opportunity of observing the workings of Mormonism has much respect for it as a religion. It is making almost no converts at home, where it is best known. Nearly all of its converts come from abroad. And that is why so many missionaries are laboring in our Southland and elsewhere. But instead of gaining converts at home, it is continually losing its followers there. A large proportion of those who become Mormons apostatize. Brigham Young said five-sixths did so. I met a number of ex-Mormons in Salt Lake City. They were all persons of much intelligence. I was told that many of the Mormon young people are losing their sympathy for the church. When I asked what was the reason for this, the answer was: "It can be expressed in three words: Broadening of intelligence." Judge John W. Judd, formerly Associate Justice of the Supreme Court in Utah, told me that he once said to a young Mormon: "Christiansen, I want to ask you a question. It is a privileged question, and you can answer it or not, as you choose." "Well," said Christiansen, "with that understanding, Judge, fire away." "What do you think of Mormonism?" "Judge, you know my father and mother are Mormons. I have great respect for them.

But I tell you, I think the whole thing is a d—d fraud." "Well, you have a number of companions about your age. What do they think of it?" "They think the same thing I do." And, leaving off the oath, many others think the same thing.

Understand that I do not speak now of the Mormon people, but of the Mormon system. The people, as a rule, are kind and clever, but poor, ignorant, misguided, and utterly subservient to the priesthood. Judge C. C. Goodwin said in *Munsey's Magazine* for June, 1900: "Mormon business men are fair and honest in their dealings, but the moment that anything pertaining to their faith is touched upon a great many of them have no scruples in resenting it. They will deliver testimony in court which is enough to make the flesh creep. I once asked a Mormon lady how such perjury could be reconciled with their consciences. Her answer was: 'When a saint has been sealed in the Temple, his or her soul has been saved, no matter what may be thereafter.' Still the Mormons, when their religion is not involved, are a friendly, polite, hospitable and peaceable people."

True, but the Mormon system as a system, is utterly bad, as I have shown. The truth is that Mormonism is a combination, or rather a conglomeration, of the literalism of Campbellism, the materialism of Fetishism, the sensualism of the Phallic worship, or Venus worship, the polygamy of Mohammedanism, the polytheism of Grecian Mythology, the theocracy of Judaism, the priestcraft of Catholicism, the despotism of Jesuitism, the self-righteousness of Pharisaism, the transmigration of souls of Buddhism, the cruelty of the worship of Juggernaut, the superstition of Confucianism, the degradation of women of heathenism, the mystic rites of Masonry, the hypno-

tism of mesmerism, the fanaticism of Dervishism, the salvation by works of Socinianism, the sacerdotalism of High Church Episcopalianism, and the political organization of Tammany Hall.

In short, it has borrowed the worst features of all religions, and all creeds, and woven them into a conglomerate but compact mass of incongruous absurdities. It was born in the womb of imposture, nursed in the lap of fraud, rocked in the cradle of deception, clothed in the garments of superstition, fed on the milk of ignorance, and fattened on the strong meat of sensualism, despotism, fanaticism, crime, bloodshed and rebellion. The whole system is a deification of lust, a glorification of sensualism, religious adultery, ecclesiastical prostitution, earthy, sensual, devilish. It is the Upas tree of our civilization, the octopus of our political life, a travesty on the name of religion, a foul blot on the escutcheon of Christianity, a "hideous she monster," as its name implies. It is un-Christian, un-American, a colossal fraud, a mammoth sham, a gigantic humbug, a huge farce, which would be comical if it were not so tragical in its results. It is nothing short of a shame and disgrace and an insult to any Christian community that it should rear its slimy head in that community.

There are four things which hold it together, ignorance, superstition, sensualism and despotism. But before the light of advancing civilization and growing intelligence these are receding, and one of two things is certain: Either Mormonism must change materially, or it is doomed to destruction. It is changing. It has changed considerably since the railroad and the telegraph came to Utah and brought the Mormon people into contact with the outside world, thus showing them the falsity of many

things they had been taught. This contact has served largely to drive away the clouds of ignorance and superstition in which they were involved, and to loosen the chains of sensualism and despotism with which they had been bound. But not all the clouds and not all the chains are gone. Many are still there. Its principles still remain. The question comes, Will Mormonism change sufficiently to save it from destruction? Can it, in consistency with its essential principles? Is there enough of the salt of Christian truth in it to act as an antiseptic for all of its corruption, and preserve it from decay? May be so, but I think not. I think Mormonism is doomed, sooner or later—the sooner the better.

CHAPTER XXXV.

A MENACE—TO THE HOME—TO THE CHRISTIAN RELIGION—TO OUR POLITICAL INSTITUTIONS.

If Mormonism be such a monstrous system as we have seen it to be, historically, doctrinally and morally, will it not sink by the weight of its own iniquity, and if so how does it constitute any menace to our American institutions? In what respect does it threaten them?

1. In the first place it is a menace to our homes. A home! the dwelling place of the husband and wife, of father and mother and children, of brothers and sisters; the one place in all the world which they can call their own and where they may feel free from all restraints; the place hallowed by love and made dear by tenderest ties, and around which our fondest memories cluster; a sweet, a pure, a modest Christian home—"be it ever so humble, there's no place like home." On such a home God's brightest smiles are thrown and his richest benedictions rest. In such a home "Heaven comes down our souls to greet," and around it guardian angels hover. Such a home is the foundation of all good government, the bulwark of society, the Gibraltar of our civilization, the haven of rest for souls weary with worldly cares, the plant-bed of religion, the nursery of all that is noblest and truest in our natures, the very Gettysburg of our history, the battle ground on which our life's destiny is fought and decided, and on whose momentous issues eternal interests are hung.

I do not mean to say that the Mormons have no homes. But under their system of polygamy—which, as I have shown they believe in, and which is a part, an important, almost an essential part of their religion—the home is robbed of much of its significance and happiness. The wife is simply a woman, and the home is transformed into a barnyard, or into an assignation house. All of the tenderer, more delicate feelings which should exist between husband and wife—the mutual sympathy and dependence, the intimate relations which make each an essential part of the other—are necessarily broken down to a greater or less extent when there are several to share the husband's affections.

Nor is the home the same to the children. The father is almost a stranger to them. They do not have the same love for the home, and the home does not exert the same influence over them as is the case when there is just one family, composed of father and mother and children. And so Mormonism constitutes a menace to the home. And as long as it continues its belief in and practice of polygamy—which is likely to be as long as it exists—it will be as much a blot upon our social system as ever slavery was. As it was with slavery, so shall it be with Mormonism, sooner or later—it must be either mended or ended, and like slavery the best way to mend it is to end it.

2. It constitutes a menace to the Christian religion. It is not only un-Christian, but anti-Christian. It does not regard any one as saved outside of its own pale. It aims at breaking down all Christian denominations and creeds, but is itself subversive of the principles of Christianity. It is another and very different gospel which it preaches from that of salvation by grace through faith in Jesus

Christ. Paul had never heard of Mormonism, of course, but he described it pretty accurately when he wrote to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 6-9.) It sounds also as if Paul was talking about Mormons when he said to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." (2 Tim. iii. 1-8.)

Jude must certainly have been thinking about Mormon elders when he wrote: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 4.) And to whom are

the words of John so appropriate as to Mormon elders: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 9-11.) I did not say that. The kind, the gentle, the loving, the beloved John said it. And he was talking about Mormon elders when he said it.

The Mormon elders have three objects in view as they go through the country. (1) To undermine the Christian religion and substitute their semi-heathenism in its place. (2) To convert all the men they can so as to get their money and their votes. (3) To convert all the women they can for their wives.

As I have shown, they are making no converts at home, either among the men or the women, and so they must gain converts abroad or they will soon perish. I do not believe in hanging or shooting or rotten-egging these elders. In the first place it is not right, and in the second place it gives them the opportunity to cry persecution, which they love to do.

But I do not believe that we are called upon to receive them into our homes and support them while they are trying to subvert our religion and pervert our family. If they must engage in such work, let their friends at least support them while they are doing so. When we entertain them, we may find too late that like the farmer in Aesop's fable, we had been nursing a viper which rewarded our hospitality by striking its fangs into our bosom. I have heard of several instances of the kind recently. In an article on Mormonism in his book, "Some

TABERNACLE.

Latter Day Religions," Mr. George Hamilton Combs says: "What should be our attitude toward this ism, and what should be done to meet its insidious political encroachments?

"After even an outline consideration of its doctrines—untrue, coarse, immoral—the first part of the question is easily answered: that of uncompromising hostility. Other isms may be treated with tolerance; this blasphemy only as an enemy. Let it be war to the hilt and no quarter. This abortion is an enemy to our civilization. It is not to be temporized with. Let us do battle. Smite, smite, smite! The sword of the Lord and of Gideon."

3. Mormonism constitutes a menace to our political institutions. As I have had occasion to say so much upon this point in previous chapters, I need not dwell upon it at length here. But something needs to be said upon it.

I said that no one who knows it has much respect for Mormonism as a religious system. But every one has a great deal of respect for it as a political system. As a matter of fact it is much more of a political system than a religious system. In a recent issue of the *Atlantic Monthly* Mr. R. L. Hart declares the Mormon Church to be a "perfectly conscienceless political machine, absolutely accurate in its every movement, strong as Tammany and twice as treasonable, and that it is at once a religion, an empire, a fraternity, a trust and a partnership in crime." And so it is.

The members of the Mormon Church vote as completely at the dictation of their leaders as do the members of Tammany Hall at the dictation of their leaders. They do not all vote the same ticket now, it is true. They used to do so. But the leaders concluded that this was bad politics, as it made the issue of Mormon and anti-Mormon too

plain. And so the Mormon people divided between the two political parties. But the leaders hold the balance of power, and they always see to it that there are enough votes to elect the man they want elected. Woe to the Mormon who dares to act independently of the dictation of the junta in the Mormon headquarters. He is immediately made to feel the weight of the Mormon heel upon his neck. The machine moves rapidly and it cuts sharply. Few can resist it. Moses Thatcher tried it, and so did Brigham H. Roberts several years ago. But it was not long before both were compelled to yield. It is either absolute obedience or excommunication.

The Mormon priesthood claim the right of control politically as well as religiously. Mr. Roberts says that they "who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power they are in reality part of God . . . and . . . men who honor the priesthood in them honor God, and those who reject it reject God." George Q. Cannon said in a sermon in the Tabernacle, April 5, 1897: "I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundation as to think that the priesthood of the Son of God had gone wrong in its authority or that the Lord would permit such a thing. . . . It is a dreadful thing to fight against or in any manner oppose the priesthood." Moses Thatcher and Brigham Roberts evidently found it so. President Gowans said: "Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things, spiritual or temporal." Brigham Young claimed the right to control everything, "from the setting up of a stocking to the ribbons on a woman's bonnet."

Theocracy, the claim that God governs the church through its president, is a fundamental principle of the Mormon creed. Necessarily this brings it into conflict with republican institutions. In studying the history of Mormonism we have seen how often this conflict resulted in quarrels, rows, bloodshed and sometimes open rebellion. Mormonism aims at nothing less than the entire control of this government.

In 1880 Bishop Lunt said: "Like a grain of mustard-seed was the truth planted in Zion; and it is destined to spread through all the world. Our church has been organized only fifty years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States Government. That is our present temporal aim; after that we expect to control the continent." When told that such a scheme seemed rather visionary, in view of the fact that Utah could not gain recognition as a State, Bishop Lunt replied: "Do not be deceived; we are looking after that. . . . We intend to have Utah recognized as a State. Today we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of political power in Arizona and Wyoming. A few months ago, President Snow of St. George set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory.

"In the past six months we have sent more than 3,000 of our people down through the Sevier Valley to settle in Arizona, and the movement still progresses. All this

will build up for us a political power, which will in time compel the homage of the demagogues of the country. Our vote is solid, and will remain so. It will be thrown where the most good will be accomplished for the church. Then, in some political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the church they promptly obey. They sell their houses, lands and stock, and remove to any part of the country the church may direct them to. You can imagine the results which wisdom may bring about with the assistance of a church organization like ours."

As a result of such absolute political despotism, the Mormon Church now controls Utah completely, virtually controls Idaho, Wyoming and Arizona and is aiming for the balance of power in other States in the West. President Woodruff declared that men of to-day would live to see every State west of the Mississippi River under Mormon control. And then this octopus will reach out its long, slimy tentacles to grasp hold of the Eastern and Southern States, using its favorite method of holding and wielding the balance of power. And finally it will seek to lay its foul hand even upon the White House. I have mentioned before the fact, which is not generally known, that in 1844 Joseph Smith was a candidate for the Presidency against Polk and Clay, and Mormon elders were

sent over the country to electioneer for him. He was not elected, one reason being that he was killed before the election came off. But if the Mormon program could be carried out, what is to prevent a Mormon from occupying the White House some day? That such will ever be the case I do not believe, but the fault will be not with the Mormons, but with the American people. And yet the best time to crush despotism is in its incipiency. "Resist the beginnings," is an old and ever true maxim. Commenting on Bishop Lunt's claims, Mr. George Hamilton Combs says:

"This may seem but an empty boast, but far-reaching and systematic schemes of colonization in the West when carried out will make the Mormon vote—a vote, never let it be forgotten, that can be cast as one man's—a prize for which great political parties will eagerly bid, and thus make possible the fulfillment of this prophecy. Let the people awake to the magnitude of this power. Eternal vigilance is the price of our liberty's preservation. Mormon schemes must be exposed, Mormon diplomacy counteracted by an outraged public sentiment, Mormon cunning met and mastered by the wisdom of a Christian statesmanship. If this power shall pit itself further against our institutions, let it be crushed into powder. Let Christian sentinels be ever alert, and, at slightest hint of Mormon encroachment, sound the tocsin of war."

The exclusion of Brigham H. Roberts from the House of Representatives has done much to check the pretensions of Mormonism. It has inspired Mormons with a more wholesome respect for public sentiment. But the monster is only scotched, not killed. You may be sure that he will raise his head again. More needs to be done. Let the anti-polygamy amendment to the Constitution of the

United States, now pending, be passed by Congress. This will do more than any other one thing to give a death blow to Mormonism. And then let Utah and the surrounding States be peopled by good, intelligent, law-abiding Christian citizens. This will keep down Mormon supremacy, with its attendant despotism; and will also leaven the lump of Mormonism with American and Christian principles. And after a while the whole lump shall be leavened, and this foul blot upon our civilization shall be known only as a horrid nightmare of the past—this "hideous she monster" shall retire to the black caverns of hell from which she came.

God grant it may be so!

APPENDIX A.

OBSERVATIONS AND EXPERIENCES IN SALT LAKE CITY.

Some of my observations and experiences in Salt Lake City may be of interest to the reader and will also serve to throw considerable side lights upon the subject of Mormonism.

"Salt Lake City. All out for Salt Lake City." Here I am at last in the city of which I have read so much, especially in recent months, and which is the objective point of my trip West. I must confess that I was considerably disappointed in it at first sight. I had expected to see a city of from 100,000 to 200,000 inhabitants, and one of the prettiest cities in the country. Instead, it has only about 60,000 inhabitants. These are nearly evenly divided between the Mormons and the Gentiles. In the city election which occurred just before I reached there the city was carried by the Gentiles by a few hundred majority. They had the assistance, however, it should be said, of the "Jack Mormons," as they are called, which means either those who have apostatized from the Mormon faith, or who do not cling to it very closely.

The first thing that attracted my attention as I got off the train and started up town in the bus was the muddy streets. There seemed to be mud, mud everywhere—very appropriate, I thought, for the city of the Mormons. Some of the streets, however, are nicely paved with asphaltum, but I was told that when the Liberals, as they were called, or the Gentiles, got control of the city in 1890 there were no pavements at all. And yet the Mormons

boast of what *they* have done in Salt Lake City, and how they have made the desert to blossom as a rose. The streets are broad. They were laid off by Brigham Young, and as a rule are 132 feet wide from wall to wall. They are lined on either side with rows of Lombardy poplar trees. I presume that in the summer they must be quite pretty, but on the 18th of November the leaves were dead, and the streets had rather a desolate appearance. The telegraph and telephone and street railway poles are all placed in the middle of the streets, which mar their beauty considerably.

The heart of the city, and the place to which visitors naturally first make their way, is the

TEMPLE ENCLOSURE.

This embraces ten acres of ground in the heart of the city, beautifully laid off with lawns, walks, trees, shrubs and flowers. There is a high stone wall around the enclosure through which there are several gates. On the inside are the Temple, the Tabernacle and the Assembly Hall. The Temple is the main building. This is the center of the city, and in fact many of the Mormons regard it as the center of the earth. All the streets in the city take their names from their location with reference to the Temple. They are known, for instance, as East Temple Street, West Temple, South Temple, North Temple, First South Street, Second South Street, Third East, Fourth North, Fifth West, etc., which means that they are the First or Second or Third streets North or East or West or South of the Temple. At first it is a little confusing to a stranger, but after he gets used to it, it becomes easier for him to find his way about in the city than where the streets are given names, such as Walnut and Chestnut and Broad and Market and College and Cherry, etc.

The foundation of the Temple was laid on April 6, 1853, by Brigham Young, and its dedication occurred April 6, 1893. So that it was over forty years in building. It is 180 feet long and 99 feet wide. The foundation wall is 10 feet thick. But the walls get thinner from story to story until they are only five feet wide at the top. There are three towers on each end, the center one of which is higher than the others. The east central one, which is 220 feet high, is surmounted by the figure of the angel Moroni, twelve and one-half feet in height, made of hammered copper, gilded. Moroni is the angel who, as the Mormons believe, announced to Joseph Smith the existence and location of the golden plates. He is represented on the Temple with a trumpet in his mouth, as if in the act of delivering his message of "glad tidings" to all the nations of the earth. It is estimated that the Temple cost from three to four million dollars. A good deal of this, however, was given not in money but in labor or in produce. No one but a Mormon is allowed within the Temple, and he must be a pretty good Mormon. In Appendix C, however, I shall tell the reader about the secrets of the Temple as related by an ex-Mormon. Mormonism is a curious mixture of various things, among which is a kind of bastard Masonry, with its mystic rites.

But while none except Mormons are admitted to the Temple, in the same enclosure is the *Tabernacle,* where religious services are held each Sabbath afternoon, to which the public is invited. This is a very much less costly structure than the Temple. The first stone in the building was laid April 5, 1865, and it was dedicated Oct. 6, 1867. The cost was about $300,000. The dimensions of the auditorium are 150 feet wide by 250 feet long and 80 feet in height. Its seating capacity is about 7,000.

It is claimed that it is the largest house for religious worship in the world. I am not sure about that. I doubt, however, if there is a finer auditorium anywhere. It is built on the plan of the ellipse. The speakers stand in one focus of the ellipse, and as there are no pillars and no arches to break the air waves set in motion by the speaker, his voice is easily carried to every part of the building. I attended two services in the Tabernacle, both times sitting a little way back, and had no trouble in hearing the speakers, except one young missionary who spoke too low. Visiting the Tabernacle during the week, I requested permission to stand at the desk and try the acoustic properties of the building, and found that it required very little effort to speak. I also stood at the back end of the building in the gallery and distinctly heard a pin drop at the other end. This is a famous and favorite method which the guide has of impressing upon you the wonderful acoustic qualities of the Tabernacle. I could also distinguish the words which he spoke in a whisper. The construction of the building is very peculiar. The roof has no pillar to support it, but has immense arches which rest upon forty-four stone piers. It is constructed very much like the bottom of a boat. On the outside the building looks strikingly like a huge turtle.

The organ is said to be the second largest in America, the largest being in Trinity Church, New York. Its dimensions are 30 by 33 feet, and 48 feet in height. It has 67 stops and 2,648 pipes. The choir numbers from 500 to 600 persons. The singing, as might be supposed, is very fine. It sounds, however, more like a grand opera than it does like church music. There is more of melody than of spirituality about it. The members of the choir are seated on a large raised platform which runs back

on both sides of the organ. Just in front of the organ are four rows of seats occupied at the Sunday services by the dignitaries and officials of the Mormon Church. The highest and principal seat is reserved for the first presidency of the church, the next for the twelve apostles, the third for the president of the stake, his counselors and others, while the fourth and lowest is reserved for the lesser or Aaronic priesthood.

The audiences in attendance upon the Sunday afternoon service usually number about three or four thousand people. This includes not only the Mormons themselves, but a good many visitors who go out of curiosity. The speaking—it could hardly be called preaching—is not, as a rule, of a very high order. The speeches which I heard—and they were by some of the best speakers in the Mormon Church, such as Brigham Young, Jr., Dr. J. E. Talmage and others—were taken up with discussing the alleged growth of Mormonism, and predicting the time when all nations should adopt it and should "gather to Zion." There was very little in the speeches to edify or inspire a man to a higher life, and nothing to fill the soul. There was an utter absence of spirituality and emotion. I doubt if a tear was ever shed in the Tabernacle. And this is characteristic of all Mormon meetings.

Standing near the Temple enclosure, at the intersection of Main and First South Streets, is Brigham Young's statue. This was erected several years ago at the expense of the city, but over the protests of the Gentiles, who did not believe that Brigham Young was a character of sufficient public spirit and general importance to be thus honored. They take their revenge now, however, by calling attention to the fact that he stands with his back to the Temple and his hand stretched out to the bank, which

attitude they say was characteristic of him during life. I took three pictures of the statue, but when they were developed, lo! and behold! I found that I had *cut off his head* every time. I do not know whether to interpret this as having any special significance or not. On one corner near the statue is the office of the *Deseret News*. This is the official organ of the Mormon Church, and true to the character of the church, is both a religious and a political paper. It is published every afternoon. I had a very interesting interview with its editor, Mr. C. W. Penrose, which I gave on page 236. At the other end of the same block stands a group of houses famous in Mormon history. They are known as the Bee Hive, the Office and the Lion House. The Bee Hive stands on the corner. It takes its name from the fact that there is a large bee hive on the cupola. Just why the bee hive should have been placed there is not quite certain. But as this was the home of Brigham Young, in which he kept several of his wives, perhaps the Bee Hive was intended as symbolical of that fact. The Lion House was, however, the home where most of his wives were kept, and where he had his dining room. This is sometimes called the "House of Seven Gables" from its numerous gable windows. It was supposed that there was a wife to every window. But as a matter of fact there are more than seven gables, and there were probably more than seven wives there at one time, as he had twenty-six in all. At meal time he would assemble his numerous family in the dining room, wives, children and all. This was the only time he saw them all together. Over the door of the Lion House is the figure of a crouching lion, from which the house takes its name. This was perhaps intended to give warning that no one would be allowed within its portals, or that Brig-

ham Young was himself the lion of the house. Between the Bee Hive and the Lion House and adjoining the two so that he could pass from one to the other without coming out upon the street, is the office of the president, which is still used for that purpose. Here I had the pleasure of meeting President Snow. All of these houses are frame buildings. The Bee Hive and the Lion House are two-story buildings, while the office has only one story. Formerly there was a high stone wall around all the buildings, but it had just been taken down when I was there, and I had better opportunity of observing them than is usually given to strangers.

Just across the street from the Bee Hive is what is known as the Amelia Palace, which was built by Brigham Young for his favorite wife, Mrs. Amelia Folsom Young. She was his twenty-fourth wife, and was one of the handsomest, and perhaps the most cultured, of them all. Readers of Mormon history will remember how ridiculous he made himself over her when he was courting her, and how he had to exercise his priestly authority to "cut out" some of the other boys. The Palace is quite a nice modern brick structure. It now belongs to one of the United States Senators from Utah. There are some seven or eight of Brigham Young's wives still living, several of them, it is said, in the Lion House, and others in different parts of the city. I wanted to meet some of them, but did not wish to obtrude myself upon them.

Just east of the Bee Hive is the Eagle Gate, so called from the large eagle surmounting an arch which spans the road. Originally it was the gateway leading into Brigham Young's private grounds, but new residences have been built up all along there, and the road is a regular street leading to that part of the city, through which

the street cars run. On the east side of this street, surrounded by a high stone wall, is Brigham Young's private school house, which, it is said, he built for the education of his numerous children. Around the corner and about a block further up is his private cemetery, in which he is buried, together with eight of his wives. There is plenty of space left for the other eighteen as well as for his children. As he had twenty-six wives, and there are only eight living and eight buried there, the question came as to where were the other ten. This I could not find out, though I searched the Mormon cemetery for an answer to the question. It is quite significant that he needed both a private school house and a private cemetery.

I reached Salt Lake City on Saturday morning, Nov. 18.

On Sunday morning, in company with a friend and his daughter, I attended a Mormon Sunday-school. I had a kind of feeling that I ought to be in a Baptist Sunday-school, especially as I had been notified that I would be expected to preach that morning at the First Baptist Church. I replied, however, that I was a Baptist at home, but I wanted to be a Mormon in Salt Lake City. I was there on a special mission, and I thought I ought to take every opportunity of learning all I could about Mormons. Most visitors go only to the great Tabernacle in the afternoon, but here the Mormons are on dress parade. I wanted to see them in their every-day clothes. One of the best places to do so, as I knew, was in their Sunday-school. When we walked in the room the Sunday-school had begun. The teachers were sitting around their classes teaching—what? The superintendent, or some one else, asked if we would not like to go up to the

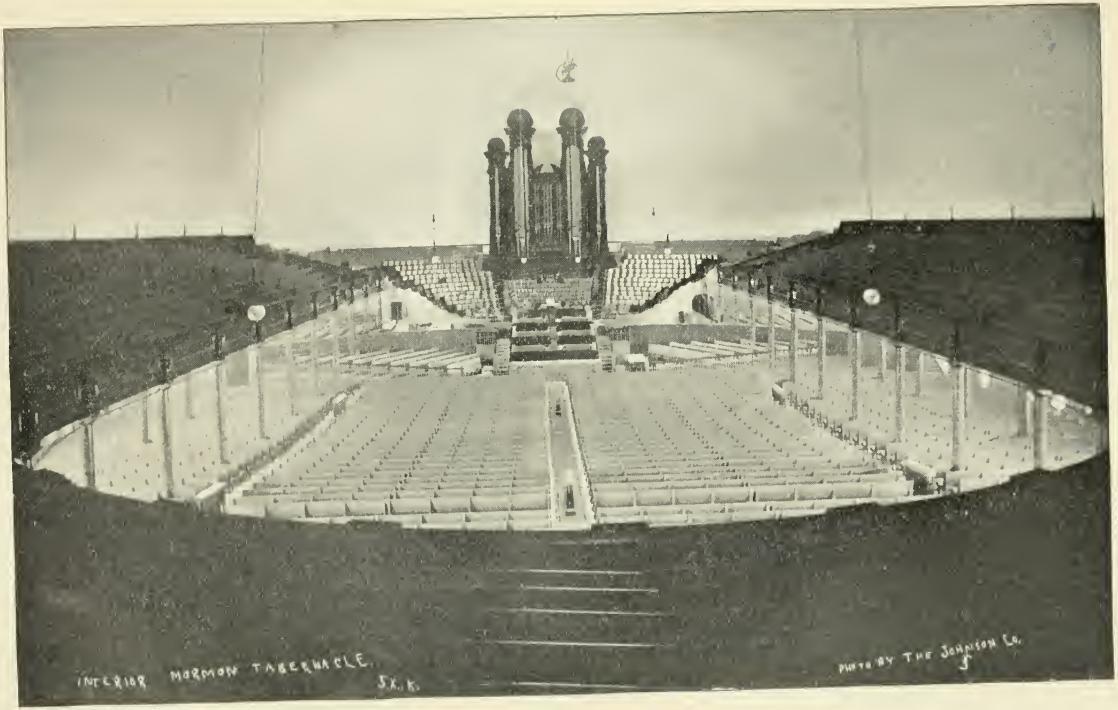
theological class, to which we assented. We were conducted through a back door and up a flight of stairs to a small room in which the theological class was being taught. The teacher was a very nice looking and clever young man. A woman was reciting the book of Nephi in broken language. She was a Swede, I presume. To me she spoke in an unknown tongue in a double sense. When she finished, three young men were called on successively to recite, but each excused himself, saying that he did not know the lesson. Another lady then took it up. The book of Nephi says that three Nephites are still living. In proof of that claim the following stories were told: There were some shepherds lost once, and they said they saw these three Nephites in a cave. Another man was in the Mississippi bottom, and he was led out three different times, and it was supposed that each time it was by a separate person, who were these three Nephites. At the conclusion of the lesson the teacher asked if we would like to ask any questions. My friend asked a question with reference to the Indians, whom the Mormons claim are the descendants of the Lamanites, the great enemies of the Nephites.

The teacher had stated that they believed not only the Bible, but also the Book of Mormon to be the word of God. I asked him on what he based this belief. What were the evidences of its divinity? He replied that it would take some time to answer that question, but that he would try to do so. About this time the bell rang violently. He sent some one down stairs and asked him to explain to the superintendent the situation. The messenger came back in a minute and reported that the superintendent said that the teacher might remain up stairs with his visitors, but that he wanted the class to come down, and down they went, and we with them.

After the Sunday-school was over I had a long talk with the teacher and with another gentleman, counselor to the Bishop, I think he is, whom the teacher called in to assist in the discussion. I cannot give the conversation in detail. It lasted, perhaps, for an hour and a half. I can only give the substance of it. It began by the teacher asking me very politely if I would like to ask any questions. He handed me a copy of their articles of faith, and said perhaps I would like to ask some questions with reference to them. That was exactly what I wanted. So I said: "I see your first article of faith says, 'We believe in God, the Eternal Father.' What kind of a God? What kind of a Father?"

The following admissions were made in the course of the conversation by the gentlemen:

1. That God is a literal Father. He is the Father of our spirits. Our earthly father is the father of our bodies.
2. There are many Gods.
3. God has a wife, and maybe many wives.
4. "As man is, God was. As God is, man may be."
5. Christ was probably a polygamist. Many Mormons think so.
6. The Holy Spirit is a substance. They spoke of Him as "it."
7. "Adam fell that men might be."
8. No one but a Mormon can be saved, but there will be a second probation. And yet it will be harder for those who reject the gospel here to be saved.
9. They believe in polygamy. It is needed, for all of a man's powers should be used for procreation.
10. They said there had been no plural marriages since the manifesto in 1890. They admitted that Mr. Roberts and others have been living in cohabitation with more



INTERIOR OF TABERNACLE.

than one wife, but thought that as he had promised to be a husband to them, he should be in the fullest sense. They said that the clause in the State code against unlawful cohabitation slipped in by mistake.

In the course of the conversation I was simply an investigator. I did not attempt to argue with them. I was only trying to find out what they believed. I knew pretty well before hand what they believed on all these points, because I had read it in the books, but it was interesting to hear the expression of their faith from their own lips. There were other points I wanted to bring out, but as it was now about 1 o'clock, and as I wanted to attend the services in the Tabernacle that afternoon, we had to bring the conversation to a close. Before I left the teacher asked me, "Are you not a preacher?" I told him I was. "Where from?" I told him Tennessee. He said he had labored as a missionary in Tennessee some time ago. We then parted in good humor.

After a delightful meal at the home of my friend we hurried off to the Tabernacle. Here we found some four or five thousand people assembled. The great choir of five hundred voices was singing as we went in. They certainly make beautiful music, but, as I said before, there is more of melody than of spirituality about it. Nor is there any spirituality about the Mormon prayers, which are few, cold and formal. I did not hear a passage of Scripture read at any of their services. It is customary for two persons to speak at each service. The two speakers that afternoon were Brigham Young, Jr., and Dr. James E. Talmage, who is their brag theologian. Brigham Young, Jr., looks a good deal like his distinguished father, though he lacks his father's strength of character. I give an outline of his remarks as I took them down

at the time to indicate the character of the preaching in the Tabernacle. Mr. Young said: "We want room. There are other lands for us to occupy. The people in the East are surprised that we believe in God, the Father, the Son and the Holy Ghost. A gentleman said to me that he thought the foundations of the Christian faith were destroyed when the law against polygamy was passed. I told him that polygamy is a small part of our system. God the Father, Son and Holy Ghost have appeared in these latter days. The foundation of the church of the Latter-Day Saints is God. It shall never be overthrown. The Spirit of God dwells in it. If you are laboring for money the church teaches that you must use that money for God's glory. There must be faith, repentance, baptism, laying on of hands in order to salvation. There is nothing done without that Spirit. It dwells in us day and night. This makes us fit companions for the great I Am. We shall be with him, because we shall be like him. Nothing daunts us while we keep that Spirit. We can laugh at persecution. See the difference between those who have the witness of the Spirit, and those who have it not. It is the difference between black and white. Zion is the stone cut out of the mountain side. I was unfortunate enough to have to spend two weeks in Chicago. I took it as a great calamity, but I survived it. Everything was money, money. I was accustomed to ask, Is it the will of God? not, Is there money in it?

"A frost at Liverpool in 1891 and 1892 slew two hundred innocents. In Chicago it is worse than that. It is the mission of the Latter-Day Saints to redeem and save the world. When I sought the witness of the Spirit did I get it? I did. 'Seek first the kingdom of God and His righteousness.' Shall we continue laboring to save

the world? What inducements are there? I want to meet those gone before, to make those around me happy, to save the dead by baptism. It is a *stupenduous* work. May God bless every sect that is trying to do right, and those who are hypocrites may the curse of God rest upon them."

At the conclusion of Mr. Young's address a gentleman turned to me and said: "Well, what do you think of that harangue?" The word was very fitting. It was not a sermon, but a stump speech, full of braggadocio, and delivered in a rather awkward manner. One of the daily papers next day expressed surprise that Mr. Young should have made the reference he did to Chicago seeking money, when it was understood that he was there himself on a business trip.

The other speaker was Dr. James E. Talmage, formerly president of the Mormon College in Salt Lake City. I took down his remarks, but as they were quite lengthy I shall not give them. Mr. Young was uncouth and unpolished. Dr. Talmage is a man of some culture and spoke with ease and grace. After the services were over I got a good look at him as he passed near me, and was really very much disappointed to find that he has the same short bull neck, and the same coarse, sensual appearance characteristic of nearly all Mormon elders.

At night I attended a ward meeting. The whole of the territory of Utah, and especially of Salt Lake City, is divided into wards corresponding largely in size to the wards in our various cities. In each ward there is one meeting house for that ward, which all Mormons in the ward are expected to attend, and as these meeting houses are not very large they are generally about full. As we entered the house a young Mormon missionary was speaking. I could not but be struck with his ignorance of

Scripture. For instance, at one time he quoted a passage from Isaiah and attributed it to Malachi. At another time he represented Elijah as being in a cave *at Mt. Carmel.* When he closed, according to the Mormon custom of having two speakers at every meeting, an old man by the name of Spencer (David Spencer, I think) arose. He argued that it was not the witness of the Spirit but belief in Joseph Smith, Brigham Young, etc., that makes a true Mormon—and he was certainly right about it. He told about the Mormon persecutions, as the Mormons always term their sufferings, regardless of the fact that they themselves had provoked the people of Missouri and of Illinois into driving them out. He claimed that the Mormons were the servants of the Lord, the embassadors to carry the gospel to all the world, and that it is a glorious privilege given them to do so.

During the week I had several interesting conversations with some of the Mormon people. For instance, in a certain store there are two Mormon lady clerks. I got into a conversation with one of them. She is a young married woman. She said that she believed that God is a man with flesh and bones, but without blood; that he is our literal father; that Christ was a polygamist; that the Holy Spirit is a substance; that she believed in polygamy, but she did not know why. Her husband, she told me, is off on a mission in Germany and had been gone fifteen months.

Another lady in the store came by, and the first lady said to her that I had put a question to her she could not answer—that I had asked her why she believed in polygamy. The second, who was a very pretty young lady, said that she knew why she believed in polygamy. "Why?" I asked. "Because," she said. "Well, that is

a woman's reason," I said; "give me a man's reason." "Because," she said, "it makes a man a better man, and a woman a better woman." Another reason she had for believing in it was that Joseph Smith commanded it. "It is a part of our religion," she said. She also thought that God was a man, and that he was Adam, and that man may become God.

While having my shoes polished one day I got to talking with the bootblack. He told me that he was a Mormon. He said that he believed that God is a man, that there are many Gods, and that he believed in polygamy, for the reason that "it makes a man a better man." He referred to corruption in Eastern cities. I asked him what about Salt Lake City. Another man standing by, not a Mormon, said that it was full of corruption. This testimony I received over and over again from various witnesses. I have already given some of the facts which were related to me in this connection.

I had a conversation one day with a young lady stenographer in a certain office. She said that she was a Mormon because she believed that Mormonism is the only religion. She believed that God is a man, but that there is only one God. She does not, however, believe in polygamy. Polygamous wives, she said, are unhappy, whatever they may tell you. She proposed to accept whatever the priesthood tells her *if it was according to her reason.* "Intellect," she said, "is everything." She thought that a person would be saved by his own deeds, that the good would overbalance the bad. She goes to Sunday-school and Tabernacle services and ward meetings only when she feels like it. I told her that she is not a good Mormon. And there are a good many Mormons, who, like her, are throwing off the shackles of Mormonism as they

come in contact with the outside world and see the falsity of many things they had been taught to believe. God speed the day when the shackles shall all be gone.

Just back of the Lion House in Salt Lake City is the tithing office. The Mormons demand that all members of their church shall pay tithes of their income. Not all of them do it, however. If they did, the income of the church would amount to about $3,000,000. As it is, it amounts to only about $700,000 or $800,000. But special efforts have been made recently to induce every one to pay his tithes. All of the privileges of the church are withheld from them until they do. Tithing may be paid either in money or in produce or goods. There are three houses for the reception of the tithes, all joined together. In one money is received, in another dry goods, in another groceries. Strict account is kept of everything received, and of the names of those who give it, but no account is ever rendered to the people as to how the money is spent.

I went down to the tithing office one day. The man who receives the money was busy, so I stepped into the dry goods department. As I began talking to the clerk a little girl came in to buy something. I told him that I had no special business and to wait on his customer. He said that that was all right, she could wait. I asked him about the system of tithing. He told me, what I have stated, that tithings are contributed either in money or in goods, that in his department the merchants will contribute their tithings in goods out of their stores at wholesale rates, and that he sells them at the same price at which the merchants would sell them. I asked him what became of the money thus received, whether it was given to the officials of the church. He said that none of the officials received any salary—a fact which I already knew

—but that sometimes the bishop would come down and get a pair of shoes or something of that kind from him. I then asked very innocently if there was any account rendered of the money. He looked a little surprised and said, "Sir?" I said, "Is there any account rendered to the people of the money?" He said, "Well, I am very busy; if you will go into the next store, perhaps the man in there will have time to talk with you." The fact is, as I said, that there is no account rendered. No one knows what becomes of the money—that is, no one except those who get it.

I have been asked several times since my return home if I saw any polygamous families while in Salt Lake City. I was really anxious to get into a polygamous home while there, and see the polygamous wives for myself. I stated my desire to an ex-Mormon, and he introduced me to a polygamist, whom I found to be a very clever man. I got pretty well acquainted with him, and one day he invited me to go to his home. I thanked him and asked him when I could go. He said, "Any time; go this evening; go now, if you wish." I told him I did not care to go to his home when he was not there. So it was arranged that I should call that night while he was at home. He said, "Now, I don't want you to tell on me." You see, people were being arrested in Salt Lake City at that time for living in polygamous cohabitation. I replied to him, "I will tell you candidly, I am representing a paper, and I expect to write up what I see, but I will not call your name and will not tell anybody about you." Soon after supper I started to his home, but while I was on my way I received word that he had sickness in his family, and that it would not be convenient for me to call that night. I saw him the next morning, and inquired about his family, and told

him that I hoped the sick ones were better. He said that he was afraid that they were threatened with scarlet fever or something of that kind, and he did not know just how it was going to turn out, so that it would not be convenient for me to go to his home at that time, but that he wanted me to be sure to do so the *next time* I came to Salt Lake City. I told him that I would be glad to do so.

"The next time!" And so I found it ever with the Mormons. You can go just so far with them and no farther. Up to a certain point they are pleasant and polite as possible. They do not mind giving you any information about their religion which does not mean anything. But if by your questions you show that you know too much, or if you try to get into the inner circles and find out the hidden things which they mean to keep hidden from the outside world—and there are a great many of them — you instantly find yourself blocked very thoroughly.

I have given a good deal of space to Mormon affairs in Salt Lake City because I went there for the purpose of studying them, and also because the city has become identified in the public mind with Mormons, and I knew that my readers would feel a special interest in having me tell about them. But the Mormons are not the only people in Salt Lake City by a good many. As I stated, they form at present only half of the population of the city, there being about 30,000 Mormons and 30,000 Gentiles. In the election which occurred just before I was there, the city was carried by the Gentiles by a few hundred votes. This, however, was by the aid of some ex-Mormons, or Jack-Mormons.

There are a number of other churches at work in the city, Baptist, Methodist, Presbyterian, Campbellite, etc.

I attended the general Ministers' Conference the first Monday morning I was there. There were some eighteen or twenty ministers present, and they were a bright, fine looking set of men. They will compare well with the ministers in any city. The Presbyterians seem to be in the lead; at least I met more Presbyterian ministers than of any other denomination. Certainly they are in the lead in opposition to Mormonism. The names of Drs. Paden and McNiece, and Rev. W. R. Campbell, of Salt Lake City; Revs. N. E. Clemenson, of Logan, and H. H. McCreery, of Mt. Pleasant, are worthy of special mention in this connection. It is to them, more than to any others, perhaps, that credit is due for working up public sentiment against the seating of Mr. Roberts in Congress. The *Kinsman*, a magazine issued monthly by the Kinsman Publishing Co., has also done, and is doing, noble service along this line. I mention these names because I felt that I wanted to give honor to whom honor is due.

The Baptists are not very far behind. They are represented by three churches, the First Baptist Church, of which Rev. H. B. Steelman is pastor, and East Church, Rev. E. H. Shanks, pastor. Also Rev. J. D. Johnson is pastor of the Baptist Church at Murray, which is a suburb of Salt Lake City. I had the privilege of preaching in the First and East Churches. A revival was in progress at the East Church, conducted by Rev. E. H. Shanks, who had just come to the city, and who has since been called to the pastorate of the church. He is a cultured, consecrated Christian man, and I expect him to accomplish much good. The membership of his church is not very large, but it is composed of an excellent class of people. Miss Parsons, who is laboring under the auspices of the

Home Mission Society in Salt Lake City, is a member of that church. She is doing much good, especially through her industrial school. She has a large class of boys, to whom she imparts much practical and useful knowledge, and whom she tries at the same time to instruct in the way of the Lord.

The second Sunday of my stay in the city I preached at the First Baptist Church in the morning. Rev. H. B. Steelman is the popular and scholarly pastor. He was confined at home on account of sickness in his family. The church is centrally located, has a good house of worship, and is composed of some of the best people in the city. The congregation was large, and was very attentive and sympathetic. I enjoyed very much preaching to them.

Churches of other denominations besides the Mormons do not, however, have a very easy time in Salt Lake City. In the first place, the Mormon church—I call it so for the sake of convenience—is the big church of the city. About half the people in the city are members of it. The Temple is the center of the city, and the Tabernacle on Sunday afternoons is the great gathering place for the people. In the second place, the Mormons and Gentiles, like the Jews and Samaritans, have no dealings with one another. They trade very little with each other. The Mormons have their stores and the Gentiles have theirs. The Mormons go almost entirely to their own services, and attend the churches of other denominations very little. Nor do Gentiles go much to Mormon services. They are not allowed to go into the Temple at all. Some of them go to the Tabernacle services on Sunday afternoons, but very few, if any, go to their Sunday schools or their ward meetings. The two peoples are almost as distinct as the Jews and Gentiles, or as the Americans and French in New Orleans. The Mormons make almost no converts

from the Gentiles. It is estimated that one per cent would cover the number. On the contrary, about 16 per cent of the membership in the Gentile churches came from the Mormons. But it requires hard work to get them, even after they leave the Mormon church. In that case, as is the case with Catholics in Italy and Mexico, they are apt to go off into infidelity. The Mormon church claims to be the only true church, and these ex-Mormons seem to feel that if the claims of the Mormon church are not true, they do not know where to turn, and so they drift into indifference and infidelity.

Another reason why it is difficult to make converts from the Mormons is that their religion is so utterly different from any other religion. It claims to be the only true religion, and yet it has no spirituality about it at all. The Mormons make fun of emotion in religion. It is all a cold, dead, formal worship, which dries up the fountains of spirituality, and of the deepest religious experiences. This not only makes it difficult to get converts among them to other churches which teach the importance of having this spiritual power, but it has a reflex influence upon these churches, and tends to deaden their own spiritual life. An old-fashioned, genuine revival of religion, with tears of sorrow and shouts of joy, would seem so much out of place in Salt Lake City that it would be an anomaly, even if it were a possibility.

Before taking my leave of Salt Lake City, allow me to say that I enjoyed my two weeks' stay there upon the whole very much. I met a number of excellent people and made some good friends among them. They were all very kind to me. Even the Mormons were kind and polite until I got to asking too many questions and coming too close home, and then their manner would change, and they would usually shut me off. If only the curse of

Mormonism could be removed from the fair city, it would become exceedingly prosperous. Situated just on the west of the Rocky Mountains, in a rich valley between the Wasatch and Oquirrh mountains, and near the Great Salt Lake, it has many natural advantages. This the Gentiles are recognizing, and many of them are taking up their residences there, so that the Gentile population of the city is growing much faster than the Mormon. In a short while the Gentiles will have entire control of the city, and perhaps also of the State after a while. And *then* the desert will be made to "blossom as the rose."

APPENDIX B.

THE RELATION OF SIDNEY RIGDON TO THE BOOK OF MORMON.

BY W. A. STANTON, D.D., IN THE CHICAGO STANDARD OF JULY 22, 1899.

Three movements in the second quarter of the nineteenth century, each of which was claimed by its leader to be a reformation of religion, have an important place in American religious history. The earliest of these movements was the one led by Alexander Campbell and Walter Scott, resulting in the establishment of the Disciples of Christ, or Christians, as a separate body.

The second was the beginning and rise of Mormonism under the manipulations of Joseph Smith and Sidney Rigdon. The third was the development of modern spiritualism, or "spiritism," beginning with the "rappings" of the Fox sisters in Western New York. The first two "reformations" had close connection with Baptist history in and about Pittsburgh, Pa. Having been pastor of a Baptist church in Pittsburgh for about ten years, with excellent opportunities for investigations, I propose to tell what I have learned as to the relation of Sidney Rigdon to the Book of Mormon. Of course, this story will be denied by Mormons and their friends; within twelve hours of this writing I have been visited by two Mormon officials and treated to a strenuous and indignant denial; but denial is not proof. I submit the plain, unvarnished facts to the public, and abide by its verdict.

RIGDON'S BEGINNINGS.

He was born February 19, 1793, on a farm near the hamlet of Library, a few miles south of Pittsburgh. Elder David Phillips baptized him into the membership of the Peter's Creek Baptist Church, at Library, May 31, 1817. On January 28, 1822, he became the third pastor that the First Baptist Church of Pittsburg had had, said church having been organized in 1812. Alexander Campbell had supplied the pulpit at times, and it was largely through his influence that Rigdon was called. He had almost supplanted his faithful pastor at Peter's Creek by his forwardness and ambition. Elder Phillips said, "As long as Rigdon lives he will be a curse to the church of Christ." Rev. Samuel Williams was a successor to Rigdon in the Pittsburgh pastorate. From a sermon of Williams' on Mormonism, I quote: "There was so much of the miraculous about Rigdon's conversion at Library, and so much parade about his profession, that the pious and discerning pastor entertained serious doubts at the time, in regard to the genuineness of the work." Rigdon afterward confessed to a deacon of the Pittsburgh church that he "made up his experience in order to get into the church."

He came to Pittsburgh direct from Warren, Ohio. The church here had ninety-six members. In September, 1822, six months after his pastorate began, the First Church entertained the old Redstone Association. Alexander Campbell and his father, Thomas, were both present, talking and preaching their new doctrines. Rigdon was converted to their views and began preaching them. A strong minority protested. A deacon, the clerk, and thirteen other members were excluded for protesting against the preaching of the pastor. They went to the school room of Rev. John Winter, M.D., a regular Bap-

tist minister, and under his leadership maintained the claim that they were the First Regular Baptist Church of Pittsburgh. A carefully prepared paper was drawn up by them, protesting against their exclusion and asserting that the majority party were no longer Baptists. They also asserted their moral, legal, and ecclesiastical right to the church property. A mutual council was finally called. It met October 11, 1823. The moderator was Elder Frey, the clerk being Ephraim Estey. The verdict was in favor of the excluded minority. Rigdon was found guilty of "holding and teaching the doctrine of baptismal regeneration and many other abominable heresies." He was thereupon deposed from the ministry and excluded from the church.

He and his sympathizers surrendered the property and the Regular Baptists were once more "at home." The following were the things charged against him:

1. That he taught that Christians are not under obligation to keep the moral law, it having been abolished by our Saviour.

2. That the Jewish dispensation was not the best one that God might have given to them, for it had made them three-fold more the children of hell than they were before.

3. That a change of heart consists merely in a change of views and baptism.

4. That there is no such thing as religious experience.

5. That saving faith is a mere crediting of the testimony given by the evangelists, such as all men have in the truth of any history.

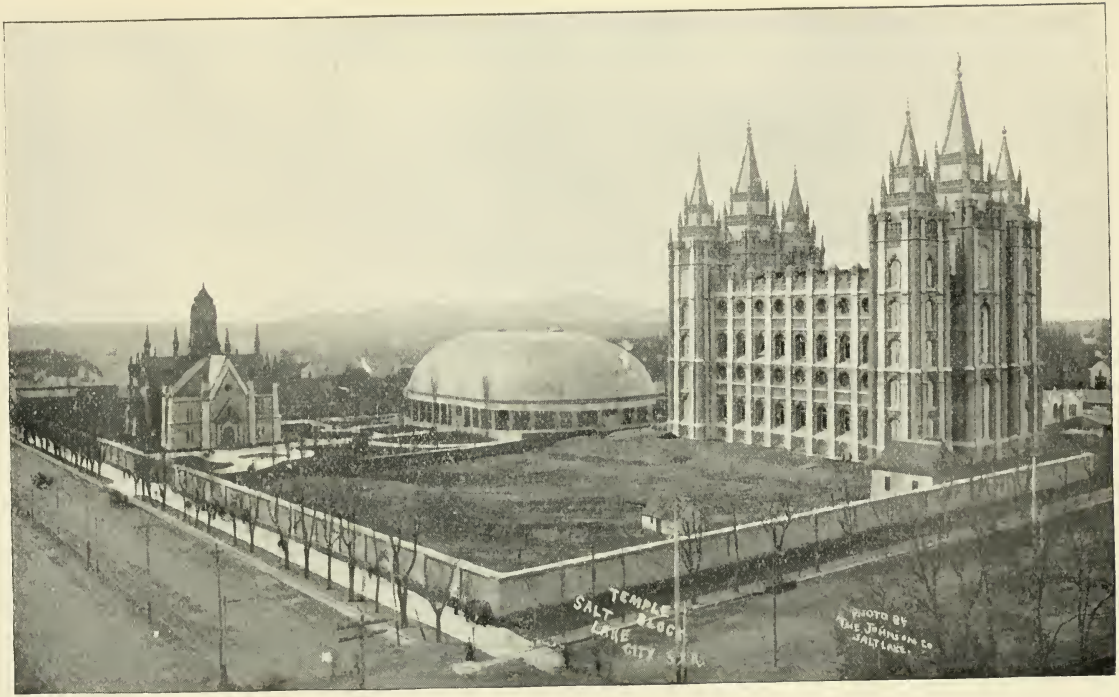
6. That it is wrong to use the Lord's prayer, inasmuch as the reign of Christ has already commenced.

He was also said to emphasize the restoration of the ancient order, especially as to the bringing of one's pos-

sessions and laying them at the apostle's feet. He condemned the regular ministry for accepting salaries and said "they milched the goats." Elder Williams said, "While Rigdon denounced others for milching the goats, he himself could without difficulty take them down, hide, horns and all."

In 1824 he and his followers effected a union with an independent congregation meeting in the Pittsburgh Court House under the leadership of Walter Scott, and practicing immersion. Within a few months after this Rigdon went to the Western Reserve, Ohio. From this time until his public connection with Joseph Smith, he propagated the doctrines of Alexander Campbell and Walter Scott by preaching and circulating their books and periodicals. In a number of instances he succeeded in forming a party in churches where he was allowed to preach, and by stratagem or force succeeded in securing to said parties the church property.

In August, 1827, Campbell, Scott and Rigdon met again at the Mahoning Baptist Association, in New Lisbon, Ohio. Campbell was a member of the association, the two others were visitors. By courtesy of the association Rigdon preached a sermon on the evening of August 23. The story of the appointment at said association of Walter Scott as associational evangelist, his hesitation to accept because he was not a Baptist, his final acceptance through the influence of Campbell and Rigdon, his two years' work in that capacity, and the disbanding of the association at Austintown, in 1829, is interesting, but it is "another story." Scott's biographer, Baxter, says: "The action taken at Austintown may be regarded as the formal separation from the Baptists. Those Baptists who had embraced the new views, together with the new converts



TEMPLE BLOCK.

made, were called Campbellites, and by many Scottites; but after the dissolution of the association, which was really brought about by the efforts of Scott, they were called Disciples."

So much for the origin of the "Disciples." We turn again to

SIDNEY RIGDON AND MORMONISM.

When Rigdon preached at the association in New Lisbon his home was in Kirtland, Ohio. Just thirty days after that sermon Joseph Smith proclaimed his finding of "The Golden Bible," better known as the Book of Mormon, at the little village of Manchester, six miles from Palmyra, N. Y. Rigdon soon went thither, professed immediate conversion to the "find," and straightway preached the first Mormon sermon. It was preached in Palmyra and showed a remarkable amount of information for a new convert. It was said that he seemed to know more about it than Smith himself. Abundant reason for this will soon be shown. Smith claimed to have been directed by an angel to the burial place of a stone box in which was a volume six inches thick and composed of thin gold leaves, eight by seven inches, fastened together by three gold rings. The writing on them was called "Reformed Egyptian." There was also a pair of "supernatural spectacles," two crystals, that Smith called "Urim and Thummim," set in a silver bow. When Smith put these on he claimed to be able to translate the reformed Egyptian language. I have heard my father-in-law, then nineteen years old and still living, who knew Smith, say that he was scarcely able to read or write plain English. He characterizes him as a quick-witted, lazy, superstitious fellow, who spent his time in digging for treasures and locating springs for wells with a divining rod. He was

just the man for Rigdon to attempt to use as a tool, although in the long run he proved too shrewd for his former master. It probably will never be known why Rigdon did not take first place in Mormonism. It is certain that Smith developed better qualities of leadership, and it is probable that Rigdon never dared offend Smith for fear of exposure as to their secret.

Neither Smith nor Rigdon had money to publish this "Golden Bible." They succeeded in interesting a well-to-do farmer named Martin Harris, who furnished the means. Oliver Cowdery was employed as an amanuensis. He wrote what Smith dictated to him from the farther side of a concealing curtain. In 1830 the book was printed, and with it a sworn statement by Cowdery, Harris and a David Whitmer, that an angel of God had shown them the plates of which the book purported to be a translation. Some years later these three men renounced Mormonism and declared said sworn statement false. I recently opened the Book of Mormon that lay upon the pulpit in the Mormon Tabernacle at Salt Lake City. Upon its page was this sworn statement by these three men, but their recantation was not there. The Mormons explain the disappearance of the "golden leaves" by assuming that an angel took them away. As a matter of fact, we have only Joseph Smith's word for it, aside from the above statement, that they ever existed. In spite of this a leading Mormon told me, as he and I stood by Brigham Young's grave a few weeks ago, that they had two Bibles of equal authority. One contained the Old and New Testament, the other is the Book of Mormon.

SIDNEY RIGDON WAS JOSEPH SMITH'S ANGEL.

Now we return to Pittsburgh. In 1761, Solomon Spaulding was born in Ashford, Conn., and was gradu-

ated from Dartmouth College in 1785. Later in life he lived in New Salem and Conneaut, Ohio. There he wrote a manuscript which he called "The Manuscript Found." He read it to numerous of his relatives and friends. Its leading characters bore such names as Mormon, Moroni, Lamanite and Nephi. It divided the population of this continent into two classes, the righteous and the idolatrous, and told an imaginary story of the discovery of their history as recorded on a manuscript that was centuries ago concealed in the earth. It was full of wars and rumors of wars and presented a record of the preaching of Christianity in America during the first century after Christ. Mr. Spaulding being a minister and familiar with Bible history, made his romance correspond closely to the biblical records as their sequel. In 1812 he moved to Pittsburgh. Robert Patterson had a printing establishment here; his foreman was Silas Engles. Spaulding desired Patterson to publish his work, but was unable to guarantee the expenses if the book should prove a failure. Patterson testified that he saw said manuscript and told Engles to print it if Spaulding furnished security for expenses. He farther testified that Spaulding was unable to do so and that he supposed that Engles returned the manuscript to its author. As a matter of fact, Spaulding moved to Amity, Washington County, Pennsylvania, in 1814, and died there in 1816. Joseph Miller, of Amity, was an intimate friend of Spaulding; he heard him read much of his manuscript and testified (see Pittsburgh Telegraph in 1879) to Spaulding's telling him that while he was writing a preface for the book the manuscript was spirited away, that a Sidney Rigdon was suspected of taking it. Miller also said that when he read the Book of Mormon he at once recognized Spaulding's story. Redick

McKee, of Washington County, bears the same testimony and says that Rigdon was employed in Patterson's office. Some of Rigdon's friends deny that he was employed there, but Mrs. R. J. Eichbaum, who died in Pittsburg in 1882, was clerk in the Pittsburgh postoffice from 1811 to 1816, her father being postmaster. She gave testimony to the intimacy between Rigdon and Lamdin, their coming to the office together, and Engles' telling her that "Rigdon was always hanging about the printing office." It is also a matter of fact that Lamdin became Patterson's business partner in 1818. Spaulding's widow testified that Rigdon was connected with the office in some way. It seems evident that Rigdon was about the office, to say the least. Six years later he returned to Pittsburgh as the pastor of the Baptist church. Patterson had died in 1814; Lamdin died in 1825; Engles in 1827. Rigdon's pastorate was while both were yet alive and he was intimate with both.

Rev. John Winter, M. D., known to many in western Pennsylvania, testified that he was in Rigdon's study in Pittsburg in the winter of 1822-3, that Rigdon took from his desk a large manuscript and said in substance: "A Presbyterian minister, Mr. Spaulding, whose health failed, brought this to the printer to see if it would pay to publish it. It is a romance of the Bible." Rev. A. J. Bonsall, now pastor of the Baptist church in Rochester, Pa., tells me that Dr. Winter, who was his stepfather, often referred to this incident, saying that the manuscript purported to be a history of the American Indian, and that Rigdon said he got it from the printers. Mrs. Mary W. Irvine, of Sharon, Pa., Dr. Winter's daughter, says: "I have frequently heard my father speak of Rigdon's having Spaulding's manuscript, that he said he got it

from the printer to read as a curiosity. As such he showed it to my father and then seemed to have no intention of using it as he evidently afterward did. Father always said that Rigdon helped Smith in his scheme by revising and transforming this manuscript into the Mormon Bible."

As late as 1879 a Mrs. Amos Dunlap, of Warren, Ohio, wrote of having visited the Rigdons when she was young and of his taking a manuscript from his trunk and becoming greatly absorbed in it. His wife threatened to burn it, but he said, "No, indeed, you will not; this will be a great thing some day."

In 1820 the Widow Spaulding married Mr. Davidson, of Hartwick, Otsego County, New York; in May, 1839, the Boston Recorder published a statement from her made to and recorded by Rev. D. R. Austin, of Monson, Mass., to the effect that a Mormon preacher took a copy of the Mormon Bible to New Salem, Ohio, where her husband had lived and written much of his manuscript, and read from it at a public meeting. She said that many of the older people immediately recognized it as her husband's romance and that his brother, John Spaulding, arose then and there and protested against such a use of his late brother's writings. Rigdon wrote to the Boston *Recorder* an emphatic and coarse denial of this fact and said that he had never heard of such a man as Spaulding.

The reader may judge, after what has been said, whether he ever had. In August, 1880, *Scribner's Monthly* published some testimony from Solomon Spaulding's daughter, Mrs. M. S. McKinstry, of Washington, D. C. She certifies to the same facts and bears testimony to the parallelism between the Book of Mormon and her father's romance. Mrs. President Garfield's father, Mr. Z. Rudolph, knew Rigdon well and says that "during the win-

ter previous to the appearance of the Mormon Bible Rigdon spent weeks away from home, gone no one knew where; when he returned he seemed very much preoccupied, talked in a dreamy, imaginative way, and puzzled his listeners. His joining the Mormons so quickly made his neighbors sure that he was in the secret of the authorship of the Book of Mormon." The book was printed in the office of the *Wayne Sentinel,* Palmyra, N. Y. The editor was Pomeroy Tucker. In 1867 he printed a book, "Origin and Progress of Mormonism." In it he says that during the summer of 1827 (the "Leaves of Gold" were found in September, 1827) a stranger made several mysterious visits at Smith's home. He was afterward recognized as Rigdon, who afterward preached the first Mormon sermon in Palmyra. This statement is corroborated by Mrs. Dr. Horace Eaton, who lived in Palmyra for more than thirty years.

Not to weary patience, let me say that testimony has been secured from many others. As early as 1835 Mr. E. D. Howe, of Painesville, Ohio, printed the full testimony of eight reliable witnesses, such persons as John Spaulding and wife, Martha; Henry Lake, a former business associate of Solomon Spaulding; Oliver Smith, Aaron Wright, and Nahum Howard, all of Conneaut, Ohio, all of whom certified that the Book of Mormon and Spaulding's romance were in substance identical. Finally, Rigdon's brother-in-law, Rev. Adam Bently, and Alexander Campbell both testify ("The Millennial Harbinger," 1844) that as much as two years before the Mormon Bible made its appearance Rigdon told them that "such a book was coming out, the manuscript of which had been found engraved on gold plates." In spite of this Rigdon claimed that he first heard of the Book of Mormon from

Parley P. Pratt in August, 1830. In the light of this evidence, whence think ye came the Book of Mormon, and what is its claim to divine authority? Was not Rigdon Joseph Smith's angel?

Pittsburgh, Pa.

APPENDIX C.

THE TEMPLE SERVICE.

As I have said, no one is admitted to the Mormon Temple except a good Mormon. It is used only on special occasions, such as initiations, marriages and baptisms. The preaching services are all held in the Tabernacle, or in the ward meeting houses. The following account of the ceremonies which took place in the Endowment House, before the Temple was built, is taken from "An Englishwoman in Utah," by Mrs. T. B. H. Stenhouse. Mrs. Stenhouse was a lady of much culture and refinement, who was converted to Mormonism in England, married a Mormon elder, and emigrated to Utah. Her husband was quite prominent in Mormon circles for a time. But after a while both he and she became disgusted with it, and, showing too much independence of spirit, they were excommunicated, along with W. S. Godbe, E. L. T. Harrison, and others. Both Mr. and Mrs. Stenhouse have written very interesting books on the subject of Mormonism. I leave Mrs. Stenhouse to tell her own story:

"MYSTERIES OF THE ENDOWMENT HOUSE—FEARFUL OATHS AND SECRET CEREMONIES.

"Not many weeks after our arrival in Salt Lake City my husband told me that we might now enjoy the privilege of going through the Endowment House.

"This was intended as a great favor to us, on the part of the authorities, for most people have to wait a long while before receiving their endowments; but my husband's influence and position in the church was, I presume, the reason why we were admitted so soon.

"Now, I had heard so much of the endowments and the Endowment House that I quite dreaded to pass through this ordeal. The idea of the whole ceremony was, that thereby we should receive the special grace of God; be united, man and woman, making one perfect creature; receive our inheritance as children of God; and, in fact, be made partakers of the plenitude of every blessing.

"I knew well that no marriage was considered binding unless it had been celebrated in that place. I knew that the Saints, however long they might have been wedded, were under the necessity of being reunited there before they could be considered lawfully married and their children legitimate. According to the highest Mormon authority, no marriage is valid unless the ceremony is performed in the Temple. The Temple is not yet built, and as Joseph the Prophet said: 'No fellow can be damned for doing the best he knows how,' the Saints do 'the next best thing' and are married in the Endowment House. I knew that there and then the faithful were said to be 'endowed' with their heavenly inheritance. I saw how *absolutely needful* it was that my husband and myself should become partakers of those mysteries; but I was influenced by the strange stories which I had heard of unhallowed and shameful doings in that same Endowment House, and consequently I feared to enter in.

"My fears were not, however, altogether groundless or visionary. It has been whispered—falsely, perhaps—that in that Endowment House scenes have been enacted so fearful that words would falter on the lips of those who told the tale concerning them. I have *heard* of such things from men of integrity and honor; but they were not eye-witnesses of what they related, and they could not, or would not, give me their authorities. One thing

I am certain of: if such horrible deeds were ever perpetrated within those walls, there remains no *living* witness to testify of them. The lips of those who alone could tell the whole truth are sealed in a silence which the trump of doom alone shall break.

"It was, of course, no fear of any personal violence or any painful disclosures in that respect, that made me reluctant to receive my endowments, for at this time I was by profession apparently a good Mormon; if I had my doubts and misgivings, I had them in common with nine-tenths of the Mormon women, and had therefore nothing to fear. The true cause of my reluctance was of a more delicate and personal nature. I had been informed that, if I refused to go, my husband could not go alone; he would be compelled to take another wife, and go with her. This was not all. I found that it was quite common for the elders to take a second wife when they took their first endowments, and thus, as they coarsely expressed it, 'kill two birds with one stone.' Moreover, I had heard of men who feared to introduce polygamy into their households, presenting to their wives, while going through the House, a young girl as their intended bride, feeling sure that the wife would not dare to make a scene before the Assembly. How could I know that my husband also had not such an idea in his mind? True, I trusted him implicitly, and did not believe it possible that he could deceive me. But had not men who were universally known for their integrity and honor acted in the same way to *their* wives; and with so many evidences of the best and most honest natures being corrupted by the unrighteous teachings of their religion, could I be blamed for doubting him whom I loved best?

"There was also another reason why I particularly objected to passing through the Endowment House. I had

been told many strange and revolting stories about the ceremonies which were there performed, for it was said that in the Nauvoo Temple the most disgraceful things were done. About what was done at Nauvoo I can say nothing, as it was before my time, but still it is only fair to say that people who, in every other relation in life, I should have deemed most reliable and trustworthy, were my informants respecting those strange stories. Of the endowments in Utah I can, of course, speak more positively, as I myself passed through them; and I wish to say most distinctly that, although the initiation of the Saints into 'The Kingdom' appears now to my mind as a piece of the most ridiculous absurdity, there was, nevertheless, nothing in it indecent or immoral—of which the reader himself shall presently be the judge.

"It is an invariable rule among the Mormons, as I have before intimated, for every man or woman to mind his or her own business, and nothing else. Thus it was that until I myself went through the endowments, I was totally ignorant of what they were; although, of course, many people with whom I had daily intercourse could easily have enlightened me if they had been thus minded. Besides this, every Mormon's mouth was closed by the oath of that same Endowment House—*the penalty of which was death,* a penalty which, no one doubted, would be sternly enforced. Thus, totally in the dark, and remembering only the strange stories told about 'washings' and 'anointings' and an imitation of the Garden of Eden, with Adam and Eve clothed in their own innocence alone, it can be no wonder that any modest woman should wish to evade all participation in such scenes.

"I spoke to my husband about it, and he tried to reassure me, but what he said had rather a contrary effect.

"Before we left England, when speaking of these ceremonies, my husband told me that they were simply a privilege and a matter of choice. But what a choice! I might go or refuse to go; but, if I refused, he must—if he went through at all—take another wife in my place, and, as I knew, there would be no difficulty in finding one. I should in consequence be known as a rebellious woman; annoyance and indignity would be heaped upon me; while within my own home I should be compelled to occupy the position of second wife—as the one who is married first in the Endowment House is considered the first wife, and has the control of everything.

"My husband told me that now he was most anxious to go; he had already been notified three times that such was his privilege, and there were, he said, good reasons why we ought gladly to accept the opportunity. It was an honor, he said, for which many people had waited for years.

"My husband reminded me that we had been married by a Gentile, and while living among Gentiles, and that, as I said before, our marriage was not valid, and our children were not legitimate. Only those children of ours who were born *after* the ceremony in the Endowment House would be legitimate; the others were outcasts from the 'Kingdom' unless we adopted them *after* our initiation, and thus made them heirs. In any case, poor children, they could never be considered the *real* heirs; they could only be 'heirs by adoption.'

"So I agreed to go, trying to persuade myself that it was a sacred duty; for, although my faith in Mormonism had been roughly shaken, I still believed that its origin was divine.

"The Temple robe, which is a long, loose, flowing garment, made of white linen or bleached muslin, and reach-

STATUE OF BRIGHAM YOUNG, WITH MORMON TEMPLE IN BACKGROUND.

ing to the ankle, had been placed upon us just before we took the oaths. It was gathered to a band about twelve inches long, which rested on the right shoulder, passed across the breast, and came together under the left arm, and was then fastened by a linen belt. This leaves the left arm entirely free. The veil consists of a large square of Swiss muslin, gathered in one corner so as to form a sort of cap to fit the head; the remainder falls down as a veil. The men wear the same kind of undergarment as the women, and their robes are the same, but their head-dress is a round piece of linen drawn up with a string and a bow in front, something after the fashion of a Scotch cap. All good Mormons, after they have received their first endowments, get whole suits of Temple robes made on purpose for them, so they may be ready for use at any time when they are needed. All marriages in the Endowment House are performed in these robes, and in them all Saints who have received their endowments are buried. Besides our robes we were instructed to take with us a bottle of the best olive oil.

"At seven o'clock in the morning of the day appointed, we presented ourselves at the door of the Endowment House, and were admitted by Brother Lyon, the Mormon poet. Everything within was neat and clean and a solemn silence pervaded the whole place. The only sound that could be heard was the splashing of water, but whence the sound proceeded we could not see. In spite of myself, a feeling of dread and uncertainty respecting what I had to go through would steal over my mind, and I earnestly wished that the day was over.

"We waited patiently for a little while, and presently a man entered and seated himself at a table placed there for that purpose, upon which was a large book. He opened

the book, and then calling each person in turn, he took their names and ages, and the names of their fathers and mothers, and carefully entered each particular in the book. Our bottles of oil were then taken from us, and we were supposed to be ready for the ceremony.

"First we were told to take off our shoes, and leave them in the anteroom, and then to take up our bundles and pass into another room beyond. This was a large bathroom, which was divided down the middle by a curtain of heavy material placed there for the purpose of separating the men from the women. Here my husband left me—he going to the men's and I to the women's division. In the bathroom were two or three large bathing tubs supplied by streams of hot and cold water. We were as much concealed from the men as if we had been in an entirely separate room, and everything was very quiet and orderly.

"Miss Eliza R. Snow, the poetess, and a Mrs. Whitney, were the officiating attendants on that occasion. The former conducted me to one of the bathing tubs, and placing me in it, she proceeded to wash me from the crown of my head to the soles of my feet. As she did this she repeated various formulas to the effect that I was now washed clean from the blood of this generation and should never, if I remained faithful, be partaker in the plagues and miseries which were about to come upon the earth. When I had thus been washed clean, she wiped me dry, and then taking a large horn filled with the olive oil which we had brought, she anointed me. The oil was poured from the horn by Mrs. Whitney, into the hand of Eliza Snow, who then applied it to me. The horn was said to be the horn of plenty, which, like the widow's cruse of oil, would never fail as long as the ordinance

should continue to be administered. In addition to the crown of my head, my eyes, ears, and mouth were also anointed; my eyes that they might be quick to see, my ears that they might be apt at hearing, and my mouth that I might with wisdom speak the words of eternal life. She also anointed my feet, that they might be swift to run in the ways of the Lord. I was then given a certain garment to put on.

"Now, this garment is one peculiar to the Mormon people. It is made so as to envelop the whole body, and it is worn night and day. I was told that after having once put it on, I must never wholly take it off before putting on another, but that I should change one-half at a time, and that if I did so I should be protected from disease, and even from death itself; for the bullet of an enemy would not penetrate that garment, and that from it even the dagger's point should be turned aside. It has been said that the Prophet Joseph carelessly left off this peculiar garment on the day of his death, and that, had he not done so, the rifles of his assassins would have been harmless against him.

"When thus arrayed, I proceeded to put on a white nightdress and skirt, stockings, and white linen shoes. A *new name* was then whispered into my ear, which I was told I must never mention to any living soul except my husband in the Endowment House. This name was taken from the Bible, and I was given to understand that it would be the name whereby I should be admitted into the celestial kingdom. This was, of course, very gratifying. A circumstance, however, occurred which took from me all the pride which might have been mine in the possession of a new name. There was among our number a deaf woman; Mrs. Whitney had to tell her her name once or

twice over, loud enough for me to hear, and thus I found that her new name, as well as mine, was Sarah. To make the matter worse, another sister whispered, "Why, that is my name, too." This entirely dispelled any enthusiasm which otherwise I might have felt. I could well understand that I might yet become a Sarah in Israel, but if we all were Sarahs, there would not be much distinction or honor in being called by that name. As a matter of course, I supposed that the men would all become Abrahams.

"Our washing and anointing being now over, we were ready for the initiation—there were about fifteen couples in all.

"A voice from behind the curtain asked Miss Snow if we were ready, and was answered in the affirmative. We were then arranged in a row, the curtain was drawn aside, and we stood face to face with the men, who had, of course, on their side of the curtain been put through the same ordeal. I felt dreadfully nervous, for I did not know what was coming next, and I could not quite dismiss from my mind the stories that I had heard about these mysteries. But in spite of my nervousness, curiosity was strong in me at that moment, as it was, I suppose, in the others; for as soon as the curtain was drawn aside we all cast our eyes in the direction of the men. They, as might be expected, were looking in our direction, and when I beheld them I must say that my sympathies were drawn out towards the poor creatures. However little vanity or personal pride they possessed, they must have felt it unpleasant to have to appear in the presence of ladies in such a dress—or rather *un*dress; and notwithstanding the solemn meaning of the ceremony, there was just the ghost of a smile upon our faces as we looked at

each other and dropped our eyes again. To anyone who did not feel as we did the religious nature of the initiation, the scene must have appeared perfectly ludicrous. In fact, some of us felt it so. One sister, just as the curtain was drawn up and we came in full view of our lords, cried out, "Oh dear, oh dear, where shall I go? What shall I do?" This, as may be supposed, caused a laugh, which was, of course, immediately suppressed.

"We could see how the men looked, but of our own appearance we could not so easily judge. Certainly we must have looked anything but handsome in our white garments, and with the oil trickling down our faces and into our eyes, making them smart and look red. There was nothing, however, for us to do but to submit quietly and make the best of it we could. Ashamed as I was, I thought I might venture to look at my husband; there could be no harm in that; but when I saw his demure-looking countenance and his efforts to keep his clothing in order, I thought I should be compelled to laugh outright, for I could see that his thoughts were more occupied about his personal appearance than with the solemnity of the occasion. The men were all dressed in the same kind of garments as the women—drawers and shirt all in one, very much like those which are used for children to sleep in, and over that an ordinary white shirt, such as men always wear; that, with socks and white linen shoes, completed their toilet.

"Clad after this interesting fashion, we sat opposite to each other for several minutes, and then my husband and myself were instructed to come forward and kneel at the altar while all the rest remained standing. It is the custom thus to select two persons, and we were either picked out by chance, or it might be, as my husband was

thought a good deal of by the authorities, that they considered he would feel honored by the preference.

"Suddenly a voice was heard speaking to someone, who also replied. This voice from the unseen was supposed to be the voice of Elohim in conversation with Jehovah, and the words that were used were much the same as those contained in the first chapter of the book of Genesis, describing the creation of the world. Finally, Jehovah and Elohim declare their intention to come down and visit the earth. This they do, and pronounce all that they behold very good; but they declare that it is necessary that one of a higher order of intelligence than the brute creation should be placed in the world to govern and control all else.

"Michael the Archangel is now called, and he is placed upon the earth under the name of Adam, and power is given him over all the beasts of the field, the fowls of the air, and the fishes of the sea. Moreover, the fruits of the earth are all given to him for his sustenance and pleasure; but he is strictly charged, as in Bible story, not to eat of one particular tree which stands in the midst of the garden. This tree is represented by a small real evergreen, and a few bunches of dried raisins are hung upon it as fruit.

"It is now discovered that it is not good for man to be alone; Elohim and Jehovah, therefore, hold another conversation upon that subject, and they finally determine to give a companion to Adam. They therefore cause a deep sleep to fall upon Michael—or Adam as he is now called—and they prepare to operate upon him. Here we are all instructed to assume the attitude of deep sleep by dropping our heads upon our breasts. Elohim and Jehovah then come down and go through the motions of removing

a rib from the side of the sleeper, which said rib appears immediately upon the scene in the person of Eliza R. Snow. Elohim and Jehovah are generally represented by two of the Twelve Apostles. When Brigham is present he plays a prominent part.

"And now the devil makes his appearance in the person of W. W. Phelps. Phelps used always to personate the devil in the endowments, and the *role* suited him admirably. He is dead now, but whether it has made any difference in his *status* I cannot tell. Nor do I know who has succeeded him in his office. The devil wears a very tight-fitting suit of black muslin, with knee breeches and black stockings and slippers. This dress had all the appearance of a theatrical costume, and the man looked as much like what one might imagine the devil would look as he possibly could. He began by trying to scrape acquaintance with Eve, whom he meets while taking a walk in the garden. The innocent, unsuspecting woman is fascinated by his attentions. Father Adam—who seems to have had a touch of the Mormon about him—perhaps was not the most attentive of husbands; or he may have made the same mistake as that which so many of his sons have since made—neglecting to pay the same attentions after marriage as he was wont to before—and left his young wife to the mercy of the tempter. However that may be, Satan and Eve are soon discovered in conversation together, and Eve appears to be particularly pleased with Satan. At length he offers her some of the fruit of the forbidden tree, and after some little demur she accepts it and eats thereof.

"Then the devil leaves her, Adam makes his appearance, and Eve persuades him also to eat of the fruit of the tree. After this they make a dumb show of perceiving their con-

dition, and an apron of white linen is produced, on which are sewn pieces of green silk, in imitation of fig leaves, and in these they both attire themselves.

"Then all the brethren and sisters produce similar aprons which they had brought with them on purpose, and these they put on, as Adam and Eve had already done. Elohim now appeared again, and called Adam; but Adam was afraid, and hid himself in the garden with Eve. The curse was now pronounced upon the serpent—the devil—who reappears upon his hands and knees, making a hissing noise as one might suppose a serpent would do. We were then all driven out of the Garden of Eden into another room, which represented the world—and this ended the 'First Degree.'

"We were now supposed to be out in the world, earning our daily bread by the sweat of our brows, and we were informed that although we had been driven out from the presence of the Lord, yet a plan of salvation would be devised for us, by which we should be enabled to return to our first estate. We are to wait patiently until this plan should be disclosed to us.

"There was here such a mixture of persons and events that I could not exactly follow the idea that was intended to be conveyed—if there was any idea at all. Men representing the ancient prophets entered, and gave instructions to the people to prepare themselves for the first coming of our Savior upon earth. Then we were taught certain passwords and grips; and then we were all arranged in a circle. The women covered their faces with their veils, and we all kneeled down, and, with our right hands uplifted towards heaven, we took the solemn oath of obedience and secrecy. (I myself made a movement with my hand—for I believed that my life was at stake, and I dared

not do otherwise. The words of the oath I did not utter. See explanation at the end of this chapter.) We swore that by every means in our power we would seek to avenge the death of Joseph Smith, the Prophet, upon the Gentiles who had caused his murder, and that we would teach our children to do so; we swore, that without murmur or questioning, we would implicitly obey the commands of the priesthood in everything; we swore that we would not commit adultery—which, with reference to the men, was explained to mean the taking of wives without the permission of the holy priesthood; and we swore that we would never, under any circumstances, reveal that which transpired in the Endowment House.

"The penalty for breaking this oath, which was worded in the most startling and impressive way, was then explained to us. His bowels were—while he was yet living—to be torn from him, his throat was to be cut from ear to ear, and his heart and tongue were to be cut out. In the world to come, everlasting damnation would be his portion.

"Let not the reader think that this was merely an imaginary penalty, or that it was expressed merely for the purpose of frightening the weak-minded; for, as will be shown, punishments quite as horrible as that have been deliberately meted out to the Apostate, the Gentile, and the suspected Saint, by the Mormon Priesthood. The innocent blood which cries for vengeance against Brigham Young and some of the leaders of the church is sufficient to weigh the purest spirit which stands before the throne of God down to the nethermost abysses of hell.

"After these fearful oaths had been taken with due solemnity, we were instructed in the various signs representing those dreadful penalties; and we were also given a 'grip' peculiar to this degree.

"We were next entertained by a long address from the Apostle Heber C. Kimball. Never in my life—except from Brigham Young—have I listened to such disgusting language, and I trust I never shall be compelled to listen to anything like it again. Brother Kimball always used to pride himself upon using 'plain' language, but that day I think he surpassed himself; he seemed to take quite a pleasure in saying anything which could make us blush. The subject of which he discoursed was the married life in the 'Celestial Order'; he also laid great stress upon the necessity of our keeping silence concerning all that we had witnessed in the Endowment House—even husbands to their wives, and wives to their husbands, were not to utter a single word. With the sermon ended our 'Second Degree.'

"We were now taken to another room for the purpose of passing through the 'Third Degree' of the Order of the Melchisedec Priesthood. When all were arranged on one side against the wall, a number of individuals entered who were supposed to represent the ministers of every denomination and religion upon the face of the earth. The devil also makes his appearance again. The ministers set forth the various claims of their respective creeds—each one striving to show that his is the purest and the best—but the devil sows division and hatred among them, and a good deal of confusion ensues.

"Then came in personages representing Peter, James, and John, the Apostles; and they commanded ministers, devil and all to depart. They then appeared to organize a new church, in which the true principles of the Gospel were to be taught; our Temple robes were also all changed from the right shoulder to the left, indicating that we were now in the true church, and that we were to be

absolutely and in every way dependent upon the priesthood. Another grip was then given to us, and thus we received the third degree of the Order of Melchisedec Priesthood. In that room was a division made of bleached muslin; in the division a door, and in the door a hole, with a lap of muslin over it, through which to pass the hand. Whoever was on the other side could see us, but we could not see them. The men first approached this door. A person representing the Apostle Peter appeared at the opening and demanded who was there. He was told that someone desired to enter. Hands came through the opening in the muslin curtain, and mysterious fingers cut a mark on the left breast of the men's shirts—one mark also over the abdomen, and one over the right knee—which marks the women religiously imitated upon their own garments when they got home. The applicant was then told to put his hand through the opening, and give the last grip belonging to the 'Third Degree,' and mention his new name. He was then permitted to enter. This was called 'going behind the veil.' When the men were all admitted, the women were suffered to approach, and were passed through by their own husbands. When a woman has no husband she is passed through by one of the brethren, and to those who are not going to be married or sealed for eternity here the ceremonies end.

"Now, as I before stated, according to Mormon ideas we had never before been legally married. It was therefore necessary that we should now pass through that ceremony. We accordingly were conducted to a desk, where our names were entered, and we were then passed into another room. In that room was a long, low altar, covered with red velvet, and an armchair placed at one end of it, in which sat Brigham Young. My husband

knelt at one side of the altar and I at the other, with our hands clasped above it in the last grip which had been given to us. Then the ordinary formula of marriage was gone through with, and we were informed that we were sealed for time and eternity.

"Thus we passed through the mysteries of the Endowment House, and at three o'clock in the afternoon we found ourselves at liberty to return home. The various ceremonies had occupied *eight hours.*

"When we reached home, my husband said,'Well, what do you think of the endowments?' But I did not dare to answer him truthfully at that time. Had I done so, I should have told him that I was ashamed and disgusted. Never in all my life did I suffer such humiliation as I did that day; for the whole time I was under the impression that those who officiated looked upon us as a set of silly dupes, and I felt annoyed to think that I dared not tell them so. So I told my husband that I would rather not speak about it, and we never have spoken of it to this day. What were his own feelings about the matter I do not know, for Mormon wives are taught never to pry into their husband's feelings or meddle with their actions. But notwithstanding all my feelings in reference to the endowments, so foolish was I that when I afterwards heard the brethren and sisters talking about the happiness which they had experienced while going through, and saying how privileged we ought to feel at being in Zion among the Saints of God, secure in His Kingdom where we could bring up our children in the fear of the Lord, I began again to think that the fault was all in myself, and that it was I who was wrong and not the endowments. I wondered how, with such a rebellious heart, I should ever get salvation, and I mourned to think

that I had not accepted everything with the simplicity of a child.

"Some time after our initiation I met the Apostle Heber C. Kimball, and he asked me how I felt upon the occasion. I frankly told him all, but added that I regretted feeling so. He said, 'I shall see if you cannot go through again; it is not just the thing, and I shall try and make the opportunity.' Nothing more, however, was said about it. But that which troubled me most was the fact that while the oaths were being administered, I dropped my hand and inwardly vowed that I would never subscribe to such things, and at the same time my heart was filled with bitter opposition. This, although I did it involuntarily—my better nature rising within me, and overcoming my superstition—I thought at the time was sinful. I now, however, rejoice that such was the case; for not having actually vowed to keep secret those abominable oaths, I can say, without any cavil or equivocation, that I have broken no promise and betrayed no trust by the revelations which I have just made."

To the above account I may only add that these ceremonies now take place in the Temple, and I was told by an ex-Mormon in Salt Lake City that they are practically the same as those related by Mrs. Stenhouse, except that they are, perhaps, still more coarse and vulgar.

APPENDIX D.

SOME EXPERIENCES OF A MORMON WOMAN.

Mrs. T. B. H. Stenhouse thus tells her experience when her husband, under the counsel of the Mormon leaders, decided to take another wife, so as to "build up the kingdom":

"The dreaded day at length arrived, the day which for so long, and with such painful forebodings, I had anticipated. I had spent a very wakeful and unhappy night, and felt very sick and nervous, for I was about to become a mother, and my health was anything but strong. I hardly felt as if I should have courage to go through that day. I was, however, compelled to nerve myself to the task, and I began to make my preparations for going to the Endowment House.

"Ever since I had first embraced Mormonism I had been entirely cut off from Gentile society, although living in the Gentile world. Abroad, and also when in New York, the cares of a family kept me very much at home, and the continual state of apprehension in which I was rendered me averse to visiting among friends. Thus it was that I never conversed freely with anyone who could have informed me truthfully of the origin of Mormonism, and consequently I brooded over my religion as a melancholy fact; but, though with moments of weakness and wavering, I never thoroughly doubted its divine origin. The terrible sacrifice which was about to be required of me might, I thought, be painful to make, but it was no less the will of God. I must submit, whatever the effort might cost me.

"The morning was bright and lovely—a morning calculated to inspire happy hopes and pleasant feelings; but to me it brought nothing but fear and trembling. Even the innocent prattle of my children annoyed me, and they, not knowing how deeply I was suffering, looked at me with wonder in their eyes. Oh, I thought, surely my husband will at length comprehend the greatness of the love I bear him? Surely he will now appreciate the sacrifice I make for his sake and for my religion? Even now, if I did not know that he believes this doctrine to be true, and he would feel condemned if, through any opposition of mine, he were not allowed to practice it, I would at the last moment dash this bitter cup from my lips and take my chance of the consequences in a future state!

"Utterly cast down and broken-hearted, I felt almost as if the Lord Himself had forsaken me, and there was no one to whom I could look for aid. I could not go to my husband in that hour for sympathy; for I well knew that his thoughts must be with his intended bride, and that my sorrows would only trouble him at a time when he must desire to be at peace. Besides which, I was too proud to plead for love at a shrine that I felt should rightfully be all my own. And then, too, I knew not but what he might tell *her* of my feelings; and it would be too great a humiliation for me should she think me jealous of the position which she now occupied, and her influence over my husband.

"With such feelings I went to the Endowment House. There at the altar I was to give proof of my obedience and of my faith in my religion, by placing the hand of the new wife in that of my husband. The thought was almost madness. To have followed my husband to the

grave would have been a terrible blow to me, but to live to see him the husband of another woman was something that seemed to me beyond endurance. Notwithstanding every effort of faith, doubts would arise, and in bitterest anguish I thought—this is more like the work of cruel man than of God. Why should man have this power over woman, and she so helpless? Surely a just and impartial God can have nothing to do with this! There was a darkness before my eys, and, struggle as I might, I could see no ray of light, no glimmering of hope.

"Brigham Young performed the ceremony. He sat at the end of the altar and we three knelt down—my husband on one side, and Miss Pratt and myself on the other. Speaking to me, Brigham Young asked: 'Are you willing to give this woman to your husband to be his lawful wife for time and for all eternity? If you are, you will signify it by placing her right hand within the right hand of your husband.'

"I did so, but what words can describe my feelings? The anguish of a whole lifetime was crowded into that one single moment. The painful meaning of those words, 'for all eternity,' withered my soul, and the unending contract which my husband had made with another woman was practically a divorce from me. I had now laid everything upon the altar of sacrifice, for I had given away my husband. What more could the Lord require of me that I was not prepared to do?

"I was bewildered and almost beside myself, and yet I had to hide my feelings. Hope was forever banished from my life. To whom could I look for sympathy among those who were around me? They were most of them men who had ruthlessly wrecked the lives and lacerated the hearts of hundreds of women before my turn came, and the sight of an unhappy wife was so common

in their experience that it was more likely to awaken their anger than their pity. I felt this instinctively, and I resolved that they should never know how much my poor heart was torn. My husband, it is true, was there. *My* husband! Was he not now the husband of another woman, and therefore no longer belonging to me? I knew that I never could overcome my early teaching sufficiently to *feel* that this was right, though such was my wretched fanaticism that I mentally and verbally assented to it. I felt that now I stood alone—our union was severed; there could never be any copartnership between that other wife and myself—no, never! Salvation or no salvation, it was impossible that I could ever love her. From that day I began to hide all my sorrows from my husband, and it was but very seldom that I uttered a word of discontent, and when I expressed what I felt, it was in anger; but never in sorrow seeking sympathy.

"I remembered when we returned home—that home which had now lost its charm, for the young wife was to live there—my husband said to me: 'You have been very brave, but it is not so hard to bear, after all, is it?' I had hidden my feelings so well that he really thought that I was indifferent. But during the remainder of the day, how I watched their looks and noticed every word! To me their tender tones were daggers, piercing my heart and filling me with a desire to revenge myself upon the father of my children. Oh, what fanatics we Mormon women have been ever to have believed for a single moment that a just and loving Father and God would have given a command that in almost every instance has produced such fearful results upon those who should have been happy wives and mothers, and consequently upon their children! Indeed, even then it made me feel that there was no

justice in heaven, if this love which is the best part of woman's nature—this love that we had always believed was a part of divinity itself—this principle, without which there would be nothing worth living for—if this was to be our greatest curse, and the woman who showed herself most actuated by this gentle influence was to be the greatest victim.

"I felt that day that if I could not get away by myself alone and give expression to my overcharged feelings, I should certainly lose my reason. I was utterly miserable. It was only in the dead of night, in my own chamber, that I gave way to the terrible anguish that was consuming me. God and my own soul can alone bear witness to what I suffered in that time of woe. That night was to me such as even the most God-forsaken might pray never to know; and morning dawned without my having for a moment closed my eyes."

In illustration of how Mormon women regard polygamy Mrs. Stenhouse presents this picture:

"Let me ask the good brethren who read this to act for once impartially, and try to put themselves in a woman's place; and let me for their benefit draw a little picture for them to contemplate.

"It is evening, and the family are all assembled in their pleasant home—a home made happy by the kind and thoughtful care of a loving father. Peace and tranquillity dwell in every heart, and the father is happy in being surrounded by his children, to whom he is fondly attached. He listens to the prattle of the little ones, or the music and songs of the elder children; and for a time he is forgetful of everything save the happiness of the hour.

"Suddenly his wife, the mother of his children, whom he dearly loves, rises from her seat beside the fire and

retires to her own apartment. There she arranges her toilet with irreproachable care, sees that every straying curl is in its place, and gives every touch to her appearance which she thinks is likely to render her attractive in the eyes of a man. She now descends the stairs, ready to leave the home of this, her first husband, for she is going to see her second husband, or some young man to whom she has taken a fancy, and who she thinks would be suitable for a third. She kisses her children good-bye, and is about to take an affectionate farewell of their father, when she suddenly discovers that he is not looking happy. 'What is the matter now?' she says; 'is not your home a pleasant one? Have I not taken pains to train your children in a proper manner, and have I not remained an hour longer than usual with you? What folly it is for you to be moping in this way! This is not the way to live our religion, if we expect to get the blessing of God. You know very well it is very painful for me to leave you and my children; but we must be obedient to the commands of God, and I owe attentions to my other husband as well as to you!'

"Can any man be supposed who would for a moment endure such an outrage upon decency and common sense, such a violation of all that is sacred in the human heart? And yet this is only reversing the case; and just as any Mormon man can suppose he would feel, if the wife he loved were to act in the way I have described, so do Mormon wives feel, only as much more acutely, as women are more sensitive in their affections than men."

APPENDIX E.

MOUNTAIN MEADOWS MASSACRE—COMPLETE CONFESSION OF MAJOR JOHN D. LEE.

In the month of September, 1857, the company of emigrants, known as the "Arkansas Company," arrived at Parowan, Iron county, Utah, on their way to California. At Parowan young Aden, one of the company, saw and recognized one William Laney, a Mormon resident of Parowan. Aden and his father had rescued Laney from an anti-Mormon mob in Tennessee several years before, and saved his life. He (Laney) at the time he was attacked by the mob was a Mormon missionary in Tennessee. Laney was glad to see his friend and benefactor, and invited him to his house and gave him some "garden sauce" to take back to the camp with him. The same evening it was reported to Bishop (Colonel) Dame that Laney had given potatoes and onions to the man Aden, one of the emigrants. When the report was made to Bishop Dame he raised his hand and crooked his little finger in a significant manner to one Barney Carter, his brother-in-law, and one of the "Angels of Death." Carter, without another word, walked out, went to Laney's house with a long picket in his hand, called Laney out and struck him a heavy blow on the head, fracturing his skull, and left him on the ground for dead. C. Y. Webb and Isaac Naoman, President of the "High Council," both told me they saw Dame's manœuvres. James McGuffee, then a resident of Parowan, but through oppression has

EAGLE GATE SALT LAKE CITY, UTAH.
PHOTO BY THE JOHNSON CO. MACLAIN

EAGLE GATE.

been forced to leave there and is now a merchant in Pahranagat Valley, near Pioche, Nev., knows these facts. About the last of August, 1857, some ten days before the Mountain Meadows Massacre, the company of emigrants passed through Cedar City. George A. Smith, then first counselor in the church and Brigham Young's right-hand man, came down from Salt Lake City, preaching to the different settlements. I at that time was in Washington county, near where St. George now stands. He sent for me. I went to him and he asked me to take him to Cedar City by way of Fort Clara and Pinto settlements, as he was on business and must visit all the settlements. We started on our way up through the canyon. We saw herds of Indians, and he (George A. Smith) remarked to me that these Indians, with the advantages they had of the rocks, could use up a large company of emigrants, or make it very hot for them. After pausing for a short time he said to me, "Brother Lee, what do you think the brethren would do if a company of emigrants should come down through here making threats? Don't you think they would pitch into them?" I replied that "they certainly would." This seemed to please him, and he again said to me, "And you really think the brethren would pitch into them?" "I certainly do," was my reply, "and you had better instruct Colonel Dame and Haight to tend to it that the emigrants are permitted to pass, if you want them to pass unmolested." He continued, "I asked Isaac (meaning Haight) the same question, and he answered me just as you do, and I expect the boys would pitch into them." I again said to him that he had better say to Gov. Young that if he wants emigrant companies to pass without molestation that he must instruct Col. Dame or Major Haight to that effect: for if they are not

ordered otherwise they will use them up by the help of the Indians. He told the people at the Clara not to sell their grain to the emigrants, nor to feed it to their animals, as they might expect a big fight the next spring with the United States. President Young did not intend to let the troops into the territory. He said: "We are going to stand up for our rights, and will no longer be imposed upon by our enemies, and want every man to be on hand with his gun in good order and his powder dry," and instructed the people to part with nothing that would sustain life. From the 1st to the 10th of September, 1857, a messenger came to me—his name was Sam Wood—and told me that President Isaac C. Haight wanted me to be at Cedar City that evening without fail. This was Saturday. He told me that a large company of emigrants had gone south. I think he lived at Harmony, twenty miles south of Cedar City.

I obeyed the summons. President Haight met me. It was near sundown. We spent the night in an open house on some blankets, where we talked most all night. He told me that a company of emigrants had passed through some two days before, threatening the Mormons with destruction, and that one of them had said he had helped to kill old Joe Smith and his brother Hyrum, that other members of the company of emigrants had helped drive the Mormons out of Missouri; that others had said they had come to help Johnson's army clean the Mormons out of Utah; that they had the halters ready to hang old Brigham and Heber, and would have them strung up before the snow flew; that one of the emigrants called one of his oxen (a pair of stags) "Brig." and the other "Heber;" and that several of the emigrants had used all kinds of threats and profanity. John M. Higbee, the City Mar-

shal, had informed them that it was a breach of the city ordinances to use profane language, whereupon one of them replied that he did not care a —— for the Mormon laws or the Mormons either; that they had fought their way through the Indians, and would do it through the ——— Mormons; and if their god, old Brigham, and his priests would not sell their provisions, by ——— they would take what they wanted any way they could get it; that thus enraged, one of them let loose his long whip and killed two chickens, and threw them into the wagon; that the widow Evans said, "Gentlemen, those are my chickens; please don't kill them; I am a poor widow;" that they ordered her to "shut up," or they would blow her ——— brains out, etc.; that they had been raising trouble with all the settlements and Indians on their way; that we were threatened on the North by Johnson's army; that now our safety depended on prompt and immediate action; that a company of Indians had already gone South from Parowan and Cedar City to surprise the emigrants, who were then at the Mountain Meadows, and he wanted me to return home in the morning (Sunday), and send Carl Schurtz (Indian interpreter) from my home (Harmony), to raise the Indians South, at Harmony, Washington, and Santa Clara, to join the Indians from the North and make the attack upon the emigrants at the Meadows. I said to him, "Would it not be well to hold a council of the brethren before making a move?" He replied that "every true Latter-Day Saint that regarded their covenants knew well their duty, and that the company of emigrants had forfeited their lives by their acts," and that Bishop P. K. Smith (Klingensmith) and Joel White had already gone by way of Pinto, to raise the Indians in that direction, and those that had gone from Parowan and here would make

the attack, and might be repulsed. "We can't now delay for a council of the brethren. Return immediately, and start Carl Schurtz; tell him that I ordered you to tell him to go; and I want you to try and get there before the attack is made, and make the plan for the Indians, and will send Nephi Johnson, the interpreter, to the Meadows as soon as he can be got to help Carl Schurtz manage the Indians." I did just as I was ordered. The Indians from the North and about Harmony had already started for the Meadows before I reached home. Schurtz started immediately to do his part.

I arrived at home in the night, and remained till morning. I thought over the matter, and the more I thought the more my feelings revolted against such a horrid deed. Sleep had fled from me. I talked to my wife Rachel about it. She felt as I did about it, and advised me to let them do their own dirty work, and said that if things did not go just to suit them the blame would be laid on me. She never did believe in blood atonement, and said it was from the devil, and that she would rather break such a covenant, if she had to die for so doing, than to live and be guilty of doing such an act. I finally concluded that I would go, that I would start by daybreak in the morning, and try to get there before an attack was made on the company, and use my influence with the Indians to let them alone. I crossed the mountains by a trail, and reached the Meadows between nine and ten in the morning, the distance from my place being about twenty-five miles. But I was too late. The attack had been made just before daybreak in the morning, the Indians repulsed, with one killed and two of their chiefs from Cedar City shot through the legs, breaking a leg for each of them. The Indians were in a terrible rage. I went to some of

them that were in a ravine. They told me to go to the main body, or they would kill me for not coming before the attack was made. While I was standing there I received a shot just above the belt, cutting through my clothes to the skin, some six inches across. The Indians with whom I was talking lived with me at Harmony. I was Indian Farmer. They told me I was in danger, and to get down into the ravine. I said that it was impossible for me to do anything there, and I dare not venture to the camp of the emigrants without endangering my life. I mounted my horse and started south to meet Carl Schurtz. I traveled sixteen miles and stopped on the Megotsy to bait my animal, as there was good grass and water. I had rode over forty miles without eating or drinking. This is the place where Mr. Tobin met his assassinators. About sunset I saw Schurtz and some ten or fifteen white men and about one hundred and fifty Indians. We camped.

During the night the Indians left for the Meadows. I reported to the men what had taken place. They attacked the emigrants again, about sunrise the next morning, which was Tuesday, and had one of their number killed and several wounded. I, with the white men, reached the Meadows about one o'clock p. m. On the way we met a small band of Indians returning, with some eighteen or twenty head of cattle. One of the Indians was wounded in the shoulder. They told me that the Indians were encamped east of the emigrants, at some springs. On our arrival at the springs we found some two hundred Indians, among whom were the two wounded chiefs, Moqueetus and Bill. The Indians were in a high state of excitement; had killed many cattle and horses belonging to the company. I counted sixty head near their encamp-

ment, that they had killed in revenge for the wounding of their men. By the assistance of Oscar Hamblin (brother of Jacob Hamblin) and Schurtz, we succeeded in getting the Indians to desist from killing any more stock that night. The company of emigrants had corraled all their wagons but one for better defense. This corral was about one hundred yards above the springs. This they did to get away from the ravine and from the rocks on the west. The attack was renewed that night by the Indians, in spite of all we could do to prevent it.

When the attack commenced, Oscar Hamblin, William Young, and myself started to go to the Indians. When opposite the corral, on the north, the bullets came around us like a shower of hail. We had two Indians with us to pilot us; they threw themselves flat on the ground to protect themselves from the bullets. I stood erect and asked my Father in heaven to protect me from the missles of death, and enable me to reach the Indians. One ball passed through my hat and the hair of my head, and another through my shirt, grazing my arm near the shoulder. A most hideous yell of the Indians commenced. The cries and shrieks of the women and children so overcame me that I forgot my danger and rushed through the fire to the Indians, and pleaded with them, in tears, to desist. I told them that the Great Spirit would be angry with them for killing women and little children. They told me to leave or they would serve me the same way, and that I was not their friend, but a friend of their enemies; that I was a squaw, and did not have the heart of a brave, and that I could not see blood shed without crying like a baby, and called me cry-baby, and by that name I am known by all the Indians to this day. I owe my life on that occa-

sion to Oscar Hamblin who was a missionary with the Indians, and had much influence with the Santa Clara Indians. They were the ones that wanted to kill me. Hamblin shamed them, and called them dogs and wolves for wanting to shed the blood of their father (myself), who had fed and clothed them. We finally prevailed on them to return to camp, where we would hold a council; that I would send for big Captains to come and talk. We told them that they had punished the emigrants enough, and may be they had killed nearly all of them. We told them that Bishop Dame and President Haight would come, and may be they would give them part of the cattle, and let the company go with the teams. In this way we reconciled them to suspend hostilities for the present. The two that had been with Hamblin and myself the night before said they had seen two men on horseback come out of the emigrant's camp under full speed, and that they went toward Cedar City.

Wednesday morning I asked a man—I think his name was Edwards—to go to Cedar City and say to President Haight, for God's sake, for my sake, and for the sake of suffering humanity, to send out men to rescue that company. This day we all lay still, waiting orders. Occasionally a few of the Indians withdrew, taking a few head of animals with them. About noon I crossed the valley north of the corral, thinking to examine their location from the west range. The company recognized me as a white man, and sent two little boys, about four years old, to meet me. I hid from them, fearing the Indians, who discovered the children. I called the Indians, who wanted my gun or ammunition to kill them. I prevailed with them to let the children go back to camp, which they very soon did when they saw the Indians. I crept up behind

some rock, on the west range, where I had a full view of the corral. In it they had dug a rifle-pit. The wheels of their wagons were chained together, and the only chance for the Indians was to starve them out, or shoot them as they went for water. I lay there some two hours, and contemplated their situation, and wept like a child. When I returned to camp, some six or eight men had come from Cedar City. Joel White, William C. Stewart, and Elliot C. Weldon were among the number, but they had no orders. They had come merely to see how things were. The Meadows are about fifty miles from Cedar City. Thursday afternoon the messenger from Cedar City returned. He said that President Haight had gone to Parowan to confer with Col. Dame, and a company of men and orders would be sent on tomorrow (Friday); that up to the time he had left, the council had come to no definite conclusion. During this time the Indians and men were engaged in broiling beef and making up their hides into lassos. I had flattered myself that bloodshed was at an end. After the emigrants saw me cross the valley, they hoisted a white flag in the midst of their corral.

Friday afternoon four wagons drove up with armed men. When they saw the white flag in the corral, they raised one also, but drove to the springs where we were, and took refreshment, after which a council meeting was called of Presidents, Bishops, and other Church officers and members of the High Council, societies, High Priests, etc. Major John M. Higbee presided as chairman. Several of the dignitaries bowed in prayer, invoked the aid of the Holy Spirit to prepare their minds, and guide them to do right, and carry out the counsels of their leaders. Higbee said that "President J. C. Haight had been to Par-

owan to confer with Col. Dame and their counsel, and orders were that this emigrant camp must be used up." I replied, "Men, women, and children?" "All," said he, "except such as are too young to tell tales; and if the Indians cannot do it without help, we must help them." I commenced pleading for the company, and I said, though some of them behaved badly, they have been pretty well chastised. My policy would be to draw off the Indians, let them have a portion of the loose cattle, and withdraw with them, under promise that they would not molest the company any more; that the company would then have teams enough left to take them to California. I told them that this course could not bring them into trouble. Higbee said, "White men have interposed, and the emigrants know it, and there lies the danger in letting them go." I said, "What white man interfered?" He replied that in the attack on Tuesday night two men broke out of the corral and started for Cedar City on horseback; that they were met at Richey's Spring by Stewart, Joel White, and another man, whose name has passed from me. Stewart asked the two men their names when they met at the spring, and being told in reply by one of the men that his name was Aden, and that the other was a Dutchman from the emigrant's company, Stewart shoved a pistol to Aden's breast, and killed him, saying, "Take that, —— you." The other man (the Dutchman) wheeled to leave as Joel White fired and wounded him. I asked him how he knew the wounded Dutchman got back to the emigrants' camp. He said because he was tracked back, and they knew he was there. I again said that it was better to deliver the man to them, and let them do anything they wished with them, and tell them that we did not approve such things. Ira Allen,

high councillor, and Robert Wiley, and others, spoke, reproving me sharply for trying to dictate to the priesthood; that it would set at naught all authority; that he would not give the life of one of our brethren for a thousand such persons. "If we let them go," he continued, "they will raise hell in California, and the result will be that our wives and children will have to be butchered, and ourselves too, and they are no better to die than ours, and I am surprised to hear Brother Lee talk as he does, as he, who has always been considered one of the staunchest in the Church, now is the first to shirk his duty." I said, "Brethren, the Lord must harden my heart before I can do such a thing." Allen said, *"It is not wicked to obey counsel."* At this juncture I withdrew, walked off some fifty paces, and prostrated myself on the ground and wept in the bitter anguish of my soul, and asked the Lord to avert that evil.

While in that situation Councillor C. Hopkins, a near friend of mine, came to me and said, "Brother Lee, come, get up, and don't draw off from the priesthood. You ought not to do so. You are only endangering your own life by standing out. You can't help it, if this is wrong; the blame won't rest on you." I said, "Charley, this is the worst move this people ever made; I feel it." He said, "Come, go back, and let them have their way." I went back, weeping like a child, and took my place, and tried to be silent, and was until Higbee said they (the emigrants) must be decoyed out through pretended friendship. I could no longer hold my peace, and said I, "Joseph Smith said that God hated a traitor, and so do I: before I would be a traitor, I would rather take ten men, and go to that camp and tell them they must die, and now to defend themselves, and give them a show for

their lives; that would be more honorable than to betray them like Judas." Here I got another reproof, and was ordered to hold my peace. The plan agreed upon there was to meet them with a flag of truce, tell them that the Indians were determined on their destruction; that we dare not oppose the Indians, for we were at their mercy; that the best we could do for them (the emigrants) was to get them and what few traps we could take in the wagons, to lay their arms in the bottom of the wagon and cover them up with bed-clothes, and start for the settlement as soon as possible, and to trust themselves in our hands. The small children and wounded were to go with the two wagons, the women to follow the wagons, and the men next, the troops to stand in readiness on the east side of the road ready to receive them. Schurtz and Nephi Johnson were to conceal the Indians in the brush and rocks till the company was strung out on the road to a certain point, and at the watchword, "Halt; do your duty!" each man was to cover his victim and fire. Johnson and Schurtz were to rally the Indians, and rush upon and dispatch the women and larger children. It was further told the men that President Haight said, if we were united in carrying out the instructions, we would all receive "celestial reward." I said I was willing to put up with a less reward if I could be excused. "How can you do this without shedding innocent blood?" Here I got another lampooning for my stubbornness and disobedience to the priesthood. I was told that there was not a drop of innocent blood in the whole company of emigrants. Also referred to the Gentile nations who refused the children of Israel passage through their country when Moses led them out of Egypt—that the Lord held that crime against them, and when Israel waxed strong the

Lord commanded Joshua to slay the whole nation, men, women, and children.. "Have not these people done worse than that to us? Have they not threatened to murder our leaders and prophets, Joseph and Hyrum? Now talk about shedding innocent blood." They said I was a good, liberal, free-hearted man, but too much of this sympathy would be always in the way; that every man now had to show his colors; that it was not safe to have a Judas in camp. Then it was proposed that every man express himself; that if there was a man who would not keep a close mouth, they wanted to know it then. This gave me to understand what I might expect if I continued to oppose. Major Higbee said, "Brother Lee is right. Let him take an expression of the people." I knew I dared not refuse; so I had every man speak and express himself. All said they were willing to carry out the counsel of their leaders; that the leaders had the spirit of God, and knew better what was right than they did. They then wanted to know my feelings. I replied, I have already expressed them. Every eye was upon me as I paused; "but," said I, "you can do as you please; I will not oppose you any longer." "Will you keep a close mouth?" was the question. "I will try," was my answer. I will here say that the fear of offending Brigham Young and George A. Smith had saved my life. I was near being "blood-atoned" in Parowan, under J. C. L. Smith, in 1854, but on this I have spoken in my autobiography.

Saturday morning all was ready, and every man assigned to his post of duty. During the night, or rather just before daylight, Johnson and Schurtz ambushed their Indians, the better to deceive the emigrants. About 11 o'clock a. m. the troops under Major Higbee took their position on the road. The white flag was still kept up in

the corral. Higbee called William Bateman out of the ranks to take a flag of truce to the corral. He was met about half way with another white flag from the emigrants' camp. They had a talk. The emigrants were told we had come to rescue them if they would trust us. Both men with flags returned to their respective places and reported, and were to meet again and bring word. Higbee called me out to go and inform them the conditions, and if accepted, Dan McFarland, brother to John McFarland, lawyer, who acted as aide-de-camp, would bring back word, and then the wagons would be sent for the firearms, children, clothing, etc. I obeyed, and the terms proposed were accepted, but not without distrust. I had as little to say as possible; in fact, my tongue refused to perform its office. I sat down on the ground in the corral, near where some young men were engaged in paying their last respects to some person who had just died of a wound. A large fleshy old lady came to me twice, and talked while I sat there. She related their troubles; said that seven of their number were killed, and forty-seven wounded on the first attack; that several had died since. She asked me if I were an Indian agent. I said, "In one sense I am, as Government has appointed me farmer to the Indians." I told her this to satisfy her. I heard afterwards that the same question was asked and answered in the same manner by McFarland, who had been sent by Higbee to the corral to "hurry me up, for fear that the Indians would come back and be upon them."

When all was ready, Samuel McMurdy, counsel to Bishop P. K. Smith (Klingensmith), drove out on the lead. His wagon had the seventeen children, clothing, and arms. Samuel Knight drove the other team, with five wounded men and one boy about fifteen years old. I

walked behind the front wagon to direct the course, and to shun being in the heat of the slaughter; but this I kept to myself. When we got turned fairly to the east, I motioned to McMurdy to steer north, across the valley. I, at the same time, told the women, who were next to the wagon, to follow the road up to the troop, which they did. Instead of saying to McMurdy not to drive so fast (as he swore on my trial), I said to the contrary, to drive on, as my aim was to get out of sight before the firing commenced, which we did. We were about half a mile ahead of the company when we heard the first firing. We drove over a ridge of rolling ground, and down on a low flat. The firing was simultaneous along the whole line. The moment the firing commenced McMurdy halted and tied his lines across the rod of the wagon-box, stepped down coolly with double-barreled shot-gun, walked back to Knight's wagon, who had the wounded men, and was about twenty feet in the rear. As he raised his piece, he said, "Lord, my God, receive their spirits, for it is for the kingdom of heaven's sake that we do this," fired and killed two men. Samuel Knight had a muzzle-loading rifle, and he shot and killed the three men, then struck the wounded boy on the head, who fell dead. In the meantime I drew a five-shooter from my belt, which accidentally went off, cutting across McMurdy's buskin pantaloons in front, below the crotch. McMurdy said, "Brother Lee, you are excited; take things cool; you was near killin' me. Look where the bullet cut," pointing to the place in his pantaloons. At this moment I heard the scream of a child. I looked up and saw an Indian have a little boy by the hair of his head, dragging him out of the hind end of the wagon, with a knife in his hand, getting ready to cut his throat. I sprang for the Indian with my revolver in

ANN ELIZA WEBB

WIFE OF BRIGHAM YOUNG POPULARLY KNOWN AS NO. 19

hand, and shouted to the top of my voice, "Arick, oomo, cot too sooet" (stop, you fool!). The child was terror-stricken. His chin was bleeding. I supposed it was the cut of a knife, but afterwards learned that it was done on the wagon-box, as the Indian yanked the boy down by the hair of the head. I had no sooner rescued this child than another Indian seized a little girl by the hair. I rescued her as soon as I could speak; I told the Indians that they must not hurt the children—that I would die before they should be hurt; that we would buy the children of them. Before this time the Indians had rushed around the wagon in quest of blood, and dispatched the two runaway wounded men. In justice to my statement I would say that if my shooter had not prematurely exploded, I would have had a hand in despatching the five wounded. I had lost control of myself, and scarce knew what I was about. I saw an Indian pursue a little girl who was fleeing. He caught her about one hundred feet from the wagon, and plunged his knife through her. I said to McMurdy that he had better drive the children to Hamblin's ranch, and give them some nourishment, while I would go down and get my horse at the camp. Passing along the road I saw the dead strung along the distance of about half a mile. The women and children were killed by the Indians. I saw Schurtz with the Indians, and no other white man with them. When I came to the men, they lay about a rod apart. Here I came up with Higbee, Bishop Smith, and the rest of the company.

As I came up, Higbee said to me, "Let us search these persons for valuables," and asked me to assist him; gave me a hat to hold. Several men were already engaged in searching the bodies. I replied that I was unwell, and wanted to get upon my horse and go to the ranch and

nurse myself. My request was granted. Reaching Hamblin's ranch—being heartsick and worn out—I lay down on my saddle-blanket and slept, and knew but little of what passed during the night.

About daybreak in the morning, I heard the voices of Col. Dame and Isaac C. Haight. I heard some very angry words pass between them, which drew my attention. Dame said he would have to report the destruction of the emigrant camp and company. Haight said, "How, as an Indian massacre?" Dame said he did not know so well about that. This reply seemed to irritate Haight, who spoke quite loudly, saying, "How the ——— can you report it any other way without implicating yourself?" At this Dame lowered his voice almost to a whisper; I could not understand what he said, and the conversation stopped.

I got up, saw the children, and among the others the boy who was pulled by the hair of his head out of the wagon by the Indian and saved by me; that boy I took home and kept until Dr. Forney, Government agent, came to gather up the children and take them East; he took the boy with the others; that boy's name was William Fancher; his father was captain of the train; he was taken East and adopted by a man in Nebraska, named Richard Sloan; he remained East several years, and then returned to Utah, and is now a convict in the Utah penitentiary, having been convicted the past year for the crime of highway robbery. He is know known by the name of "Idaho Bill," but his true name is William Fancher. His little sister was also taken East, and is now the wife of a man working for the Union Pacific Railroad Company, near Green River. The boy (now man) has yet got the scar on his chin caused by the cut on the wagon-box,

and those who are curious enough to examine will find a large scar on the ball of his left foot, caused by a deep cut made by an ax while he was with me.

I got breakfast that morning. Then all hands returned to the scene of the slaughter to bury the dead. The bodies were all in a nude state. The Indians, through the night, had stripped them of every vestige of clothing. Many of the parties were laughing and talking as they carried the bodies to the ravine for burial. They were just covered over a little, but did not long remain so; for the wolves dug them up, and after eating the flesh from them, the bones laid upon the ground until buried, some time after, by a Government military officer. At the time of burying the bodies Dame and Haight got into another quarrel. Dame seemed to be terror-stricken, and again said he would have to publish it. They were about two paces from me. Dame spoke low, as if careful to avoid being heard. Haight spoke loud, and said, "You know that you counseled it, and ordered me to have them used up." Dame said, "I did not think that there were so many women and children. I thought they were nearly all killed by the Indians." Haight said, "It is too late in the day for you to back water. You know you ordered and counseled it, and now you want to back ont." Dame said, "Have you the papers for that?" or "Show the papers for that." This enraged Haight to the highest pitch, and Dame walked off. Haight said, "You throw the blame of this thing on me, and I will be revenged on you, if I have to meet you in hell to get it." From this place we rode to the wagons; we found them stripped of their covers and every particle of clothing, even the feather-beds had been ripped open and the contents turned upon the ground, looking for plunder. I crossed the mount-

ains by an Indian trail, taking my little Indian boy with me on my horse. The gathering up of the property and cattle was left in charge of Bishop P. K. Smith. The testimony of Smith in regard to the property and the disposition of it was very nearly correct.

I must not forget to state, that after the attack a messenger by the name of James Haslem was sent with a dispatch to President Brigham Young, asking his advice about interfering with the company, but he did not return in time. This I had no knowledge of until the massacre was committed. Some two weeks after the deed was done, Isaac C. Haight sent me to report to Governor Young in person. I asked him why he did not send a written report. He replied that I could tell him more satisfactorily than he could write, and if I would stand up and shoulder as much of the responsibility as I could conveniently, that it would be a feather in my cap some day, and that I would get a celestial salvation, but that the man who shrank from it now would go to hell. I went and did as I was commanded. Brigham asked me if Isaac C. Haight had written a letter to him. I replied, not by me, but I said he wished me to report in person. "All right," said Brigham; "were you an eye-witness?" "To the most of it," was my reply. Then I proceeded and gave him a full history of all except that of my opposition. That I left out entirely. I told him of the killing of the women and children, and the betraying of the company. That, I told him, I was opposed to, but I did not say to him to what extent I was opposed to it, only that I was opposed to shedding innocent blood. "Why," said he, "you differ from Isaac (Haight), for he said there was not a drop of innocent blood in the whole company." When I was through, he said that it was awful; that he

cared nothing about the men, but the women and children was what troubled him. I said, "President Young, you should either release men from their obligation or sustain them when they do what they have entered into the most sacred obligations to do." He replied, "I will think over the matter, and make it a subject of prayer, and you may come back in the morning and see me." I did so, and he said, "John, I feel first-rate; I asked the Lord if it was all right for that deed to be done, to take away the vision of the deed from my mind, and the Lord did so, and I feel first-rate. It is all right. The only fear I have is of traitors." He told me never to lisp it to any mortal being, not even to Brother Heber. President Young has always treated me with the friendship of a father since, and has sealed several women to me since, and has made my house his home when in that part of the territory, until danger has threatened him. This is a true statement according to the best of my recollection.

JOHN D. LEE.

APPENDIX F.

MORMON MORALS—A RECENT EXPERIENCE.

BY REV. S. E. WISHARD, D. D., IN JOURNAL AND MESSENGER.

It is a well-known fact that the worshiper is assimilated to the character of his deity. The contrasts between heathenism and Christianity have established that fact during all the ages. Ancient paganism taught its devotees to worship the gods of war, of lust, of every vile passion of the human soul. That worship developed and intensified those passions, until the nation and individuals became monsters, and incarnate crime stalked forth to amaze the world and call down the vengeance of God. On the other hand, where God's revelation of Himself has been made known, and has been accepted, passion and hate have been swept out of human life. It has been well said that "Christendom, in contrast with heathenism, is the best argument for Christianity." The deities of any people determine the morals of those who worship them.

It ought to be pretty well known to Christian people everywhere that the Mormon people worship Adam. When they meet in the great tabernacle and their minister leads the worship of the people, he usually begins his prayer with the scriptural address, "Our Father which art in heaven." That is an address to Adam. He is not addressing the God of the Bible, the God of the Christian, but the Mormon God, Adam. The inspired (?) prophet, Joseph Smith, taught the Mormon people that "God himself was once as we are now, and is an exalted man," and they accept that doctrine. Their definition of God is this: "What

TITHING OFFICE.

I am now God once was; what He now is, I shall be." That is, the Mormon God was a man, and we are to be gods if we live in polygamy and secure a numerous posterity. Brigham Young explained the pagan theology of the Mormon church when he taught that "he (Adam) is our father and our God, and the only God with whom we have to do." This doctrine of the Mormon deity lies at the base of the Mormon system and permeates it.

With such doctrines everywhere taught in Utah, what may we expect of the morals of the people who accept the system? We are authorized to expect just what we find—corruption, treachery and falsehood in religion, politics and social life.

In religion the Mormon teachers preach this Adam-god doctrine in Utah, and deny it when they go before the people in the East. They secretly, and sometimes openly, teach polygamy in Utah, and deny it when they go out. They practice this crime against law, against our State constitution, against the home, against God, and deny it everywhere outside of Utah.

A recent convert to Mormonism, Mr. Frank S. Johnson, makes the following statement, viz.:

"To the public: My home is in Vicksville, Southampton County, Virginia. I am thirty-eight years old, and have a family of six children. My sister-in-law died after the death of her husband and left five children to my care. I had been a Christian more than four years before the Mormon missionaries came to my house, and had found great comfort in the Christian life. I was a member of the Christian church, sometimes called the Disciples. Nine members of my family were also members of the church. George Whittle and Henry Taggart, Mormon missionaries, came to my home early in December, 1899. They

have made their home with me since they came until this time, May, 1900. (That is the way they preach the gospel without purse or scrip.) There were six other missionaries coming often to my house and remaining several days at a time. They told us that we must gather to Israel, flee to the mountains; that this was the commandment of the Lord. They talked like Christians, and I believed what they said and trusted them. They said when Christ came he would come to the temple, and we ought to be there. They said polygamy had been done away with —that no one was living in polygamy, nor had been for a great many years. They told us we could not live our religion in Virginia, but ought to come to the mountains. They said the saints here (in Utah) were a pure people—no such wickedness as in the States. They represented Utah as a paradise. They wanted us to come to the temple and be sealed to each other as husband and wife and children.

They wanted me to sell all and come with my family. We all joined the Mormon Church, and believed what the missionaries told us. But I did not want to sell my little home until I had come to see. They said I could take up as much land as I wanted when I came, so I decided to come, and sold all my farming implements, my mechanical tools, my horse and timber that I had ready to work. I got money enough to come and go back again. They did not want me to take money enough for me to return—said I would like it here. I came on and went to the friends at Preston, Idaho, to which place they directed me. I called at Mrs. Whittle's, and learned that her daughter, sister of our missionary, was living in polygamy. I learned also from the Mormons that the sister of Elder Taggart was a polygamous wife.

These facts startled me, as both of the missionaries had declared to us again and again that no one had been in polygamy for a long time; polygamy was a thing of the long past. If they had told me the truth I would not have come to Utah, nor would I have sacrificed my property to come.

While visiting among the brethren at Preston I discovered that the saints would swear, for I heard them. They would ask a blessing at the table, and presently begin to curse. They would pray and swear right along. I had never been used to that, and it hurt me.

President Snow, the Mouthpiece of God, Prophet, Seer and Revelator, came up to conference at Preston. I thought, Now we will hear something good; if he does speak for God, he will surely say something good and helpful. But to my surprise he did not. He talked all the time about tithing. They must pay up. It was money, money, money all the time; no Gospel at all; nothing about the love of God; nothing about our Savior whom I loved. I was sick and disheartened. I could neither sleep nor eat.

The saints wanted me to come to all their meetings, but I could not. The missionaries had deceived me. Instead of a paradise, I found the saints swearing, living in polygamy, and the young people were vile beyond description. Instead of the prayer meeting they had the dance. Instead of the gospel of love they preached money. I went out and lay down in the fields, crying to God for help to get away, back to my home again.

All these facts and conditions I found out from the saints. I did not go to any of the denominations for information. I heard with my own ears, saw with my own eyes, and sorrowed in my own heart. The Mormon missionaries who profess to preach without purse or scrip,

cost me, a poor man, with a large family, about three hundred dollars. But I am thankful that I did not bring my family. I thank God that he has made it possible for me to go back home. I will warn all my neighbors against the falsehoods and deceptions of the Mormon missionaries. I make these statements to warn all people against the Mormon deceivers. It is the worst thing I ever heard of.

FRANK S. JOHNSON."

Mr. Johnson's experience is not infrequent. A lady who had embraced Mormonism through the misrepresentations and false teachings of their missionaries recently came to Salt Lake City. When she discovered that the great pretender, "the Mouthpiece of God," as he calls himself, had seven or eight wives, and that the men calling themselves apostles had followed his example, were living in violation of the law of God and man, her heart sank within her, and she sought to escape to her home again in the South. The more painful experience is that some of these perverts to Mormonism bring their families. They exhaust their means in reaching Utah. And when they discover the deception practiced upon them they are unable to return. To avoid being boycotted and persecuted, they settle down, pretending to believe what they know to be false. Our missionaries get hold of some of this class, and help them back to the acknowledgment of the truth. Their poverty is often pitiful, and our missionaries need to help support them, instead of receiving support from them. We trust the day is coming when our brethren in the East can understand conditions in Utah.

Salt Lake City, Utah, Sept. 24, 1900.

APPENDIX G.

BILL TO PROHIBIT PROSECUTIONS FOR POLYGAMY.

On March 11, 1901, the House of Representatives of Utah by a vote of 25 to 17, after a spirited debate, passed the following bill: "Every person who has reason to believe that a crime or public offense has been committed may make complaint before some magistrate having authority to pass on same; provided that no prosecution for adultery shall be commenced, except on complaint of the husband or wife or relative of the accused within the first degree of consanguinity or of the person with whom the unlawful act is alleged to have been committed, or of the father or mother of said person, and no prosecution for unlawful cohabitation shall be commenced except on complaint of the wife or alleged plural wife of the accused, but this provision shall not apply to prosecutions under section 4208 of the Revised Statutes of 1898, defining and punishing polygamous marriages." This bill had already passed the Senate by a vote of 11 to 7. It is said that the Mormon authorities were back of the bill. It will be remembered by my readers that in order to secure Statehood the Mormons not only incorporated a clause in their constitution prohibiting polygamy, but they put a statute in their penal code against it. As I have pointed out, this was intended for foreign consumption, not for home consumption. When, however, it was charged that there was a large number of cases of polygamy in Utah, the Mormons denied it and said, "If that is so, there is a law against it here. The courts are open.

Prove it." No one had cared to bring the matters before the courts, as it would involve him in unpleasant relations with his neighbors, but Mr. Charles Mostyn Owen decided that he would not take a dare and had a number of the polygamists arrested and fined. His action created intense indignation. The passage of this law shows the insincerity of Mormons in putting the anti-polygamy statute in the penal code. Its evident purpose is to stop prosecutions for polygamy by Mr. Owen and others. Of course the husband or wife or children are not going to bring complaint. There was likelihood, however, that this law would result in the passage of an amendment to the United States Constitution, giving Congress the power to legislate against polygamy. This would again give the United States Government control over the question of polygamy in Utah, as was the case when Utah was a territory. It must come to that sooner or later, and the sooner the better.

Seeing this danger Gov. Wells, himself a Mormon, vetoed the bill in the following message:

"To the Senate: I have the honor to return herewith, without approval, Senate bill No. 113, 'An act amending section 4611 of the Revised Statutes of Utah, 1898, in relation to the making of complaints and commencing prosecutions in criminal cases.'

"No official act of my life has been approached by me with a sense of responsibility so profound as is involved in the consideration of this bill. It is a measure of the supremest importance and in its consequences for good or ill it easily surpasses any other proposition that ever came before this Commonwealth for legislative and executive determination. It has been argued in both branches of the assembly with splendid force and ability,

while its provisions have doubtless been eagerly discussed in the remotest hamlet of our State.

INJURING REPUTATION.

"The patience, loyalty and conservatism of our citizens are so widely recognized that only by the passing of such a bill as this can their reputation be injured. The broadminded and intelligent everywhere accept the situation here as it exists, and are content to let time complete the solution of the problem. Even the bigoted and the meddlesome have to admit that with rare exceptions the conduct and integrity of the people are above reproach.

"In my opinion nothing can be clearer than that this bill, if passed, would be welcomed and employed as a most effective weapon against the very classes whose condition it is intended to ameliorate. Furthermore. I have reason to believe its enactment would be the signal for a general demand upon the national Congress for a constitutional amendment directed against social conditions here, a demand which, under the present circumstances, would surely be complied with.

"In the shortest memory still remain incidents of the distressing period shortly before Statehood during which so much sorrow and bitterness stalked through our community. Of still more recent date, no longer than two years ago, another outburst was threatened, and to some extent was manifested.

CLOUDS ROLLED BY.

"But as a termination of the first, came concession and amnesty and evidence of good faith, and at length Statehood, in which everybody rejoiced; and while, as a result of the second, the sun of our prosperity was for a time obscured, the clouds at length have rolled away, and

Utah, united, hopeful and vigorous, is marching bravely forward to the music of the Union.

"I yield to no one in affection for these, my people, who, from the highest motives, and because they believed it a divine command, entered into the relation of plural marriage. Born and reared in Utah, myself a product if that marriage system (taught from infancy to regard my lineage as approved of the Almighty, and proud to-day as I have ever been, of my heritage), it will be granted, I trust, that every instinct of my nature reaches out to shield my friends from harm and to protect them from unjust attack. Their cause is my cause, and when they are hurt I am hurt, for I am part of them.

"But in that same heart which is filled with sympathy for them I find also the solemn feeling that this bill holds out only a false hope of protection and that, in offering a phantom of relief to a few, it in reality invites a deluge of discord and disaster upon all.

"For these reasons and many others, I am unable to approve the bill now before me. Very respectfully,

"HEBER M. WELLS, *Governor.*"

The following facts are made evident from this message:

1. The interest felt by the Mormons of Utah in the passage of the bill. Governor Wells says that "Its provisions have doubtless been eagerly discussed in the remotest hamlet of our State." He regarded it as "a measure of supremest importance and in its consequences for good or ill it easily surpasses any other proposition that ever came before this Commonwealth for legislative and executive determination."

2. Governor Wells admits the existence of polygamy in the State.

3. Not only that, but that he himself is "a product of that marriage system," and that he had been "taught from infancy to regard my lineage as approved of the Almighty, and proud today as I have ever been of my heritage," which means that he still regards polygamy as "approved of the Almighty" and is "proud" of being a product of that system. This, mind you, is from the Governor of the State of Utah. But remember that he is a Mormon and in these sentiments he has only expressed Mormon feelings.

4. He makes it clear that his only reason for vetoing the bill was his fear of the adoption by Congress of an amendment to the Constitution of the United States directed against polygamy and putting the control of polygamy again in the hands of the United States Government authorities.

The Mormons are as afraid of the United States Government as of death. They have had some experience and have occasion to fear the Government. But that is about the only thing in the world they *are* afraid of. Remove the fear of that constitutional amendment and a bill of the kind recently passed by the legislature of Utah would again pass overwhelmingly in both branches, be signed by the Governor and polygamy would be again resumed. In order to prevent this much to be dreaded event, the Congress of the United States should by all means pass an anti-polygamy amendment to the Constitution at its next session.

If such an amendment is to be passed at all—and it certainly must be if the practice of polygamy is ever stopped—it must be done soon. It requires a two-thirds majority of the States in the Union to pass a constitutional amendment. There are now forty-five States.

One-third of this number would be fifteen. The Mormons now dominate Utah completely, and hold the balance of power in Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico, making seven States over which they exercise controlling influence to a greater or less extent. They are reaching out after the eight others needed, and when they get them they will snap their fingers in the face of Congress and defy it to attempt the passage of an anti-polygamy law. This has been their history from the beginning, and there is no reason to believe that their character has undergone any radical change in regard to their political ambition.

In short they believe in polygamy, they practice polygamy as much as they dare, they refrain from it only under the stress of law, and if that were removed, they would again resume their polygamous practices. The decision of the matter rests not with the legislature of Utah, but with the congress of the United States.

By a vote of 9 to 9, the Senate of Utah refused to pass the bill over the veto of Governor Wells. Speaking of this incident the Nashville American of March 18th had the following very significant paragraph:

"The Governor of Utah is wise in his day and generation. Though of Mormon parentage and in full sympathy with all the tenets of that faith he vetoed the bill rendering prosecution of polygamists well nigh impossible on the ground that it would prove disastrous to the people. The fact that such a law was passed overwhelmingly in both branches of the Legislature shows how tricky and knavish the Mormons are, and the day of retribution for them is only postponed, not averted. There will yet come a time when a less discreet Governor than the present one will let fanaticism run away with judgment, and then—the deluge."

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